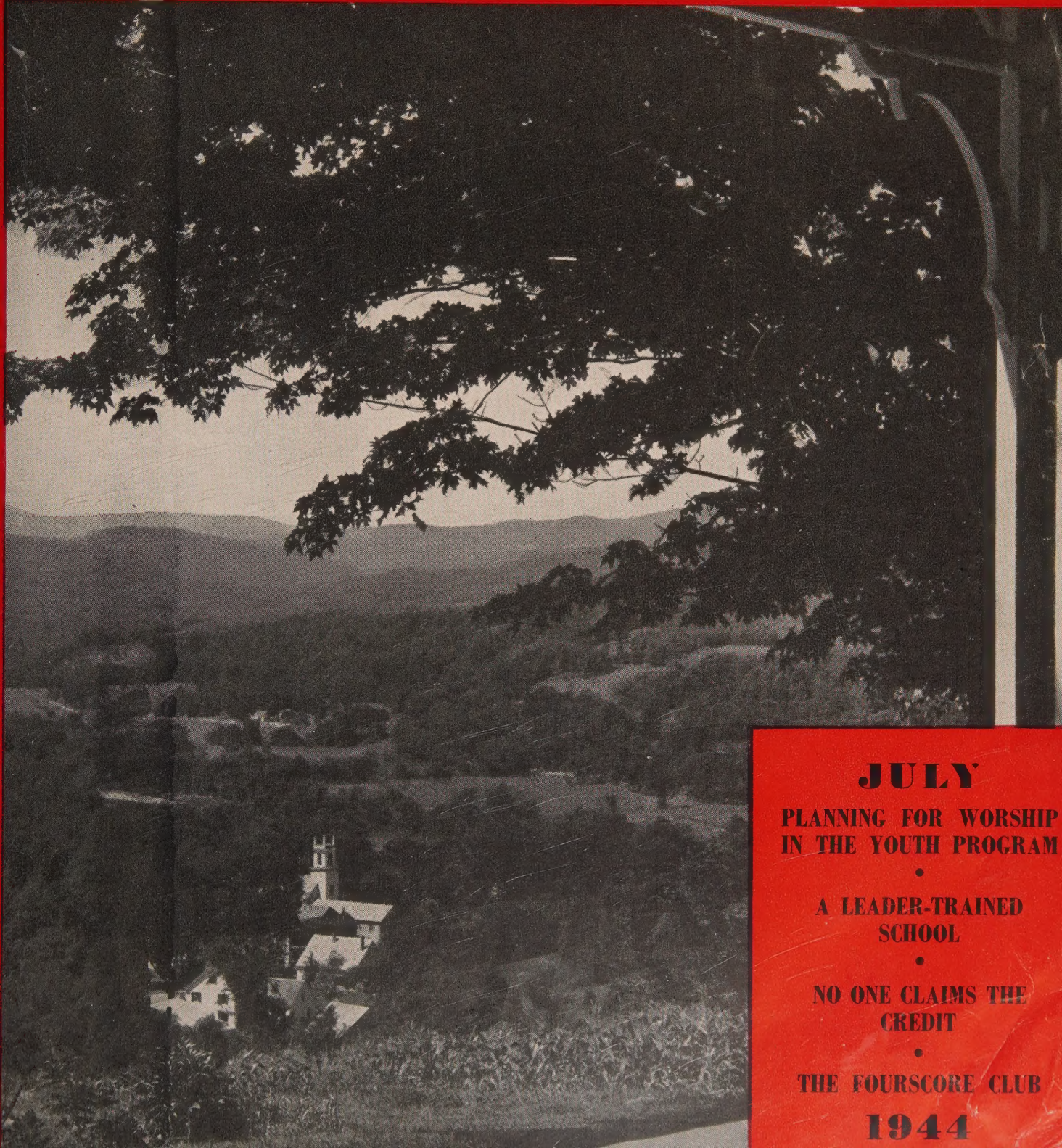


Baptist Leader



JULY

**PLANNING FOR WORSHIP
IN THE YOUTH PROGRAM**

•

**A LEADER-TRAINED
SCHOOL**

•

**NO ONE CLAIMS THE
CREDIT**

•

THE FOURSORE CLUB

1944



Deborah Sings Her Victory Song

DRAWING BY EDWIN AUSTIN ABBEY (1852-1911)

THIS PICTURE of Deborah, the prophetess, drawn by Edwin Austin Abbey, may be studied with profit in connection with the Sunday school lesson for July 23. Abbey, it will be recalled, was one of the greatest illustrators America has ever produced. His fondness for the historic made Deborah an appealing subject, and this drawing of her, despite its simplicity, gives a wholly satisfactory interpretation of the dramatic moment portrayed.

Deborah, like every "mother in Israel," had suffered under the brutal oppression imposed by Jabin, king of Canaan. She differed from her contemporaries, however, in that she believed that if only the Israelites would

unitedly resist the Canaanites, God would deliver them from bondage. Accordingly, with true prophetic inspiration, she rallied the tribes and prevailed on Barak to lead them into battle.

The Lord did indeed deliver the Israelites—a glorious deliverance which would never have been won had she not taken the initiative and aroused in others some of that faith in God which she herself possessed in so large measure.

The artist, very appropriately, has chosen to represent her as plainly dressed, and seated on some vantage point from which she can view the triumph of the Israelites. She has raised one hand to shield her eyes as she scans the field of battle. Her other hand is

extended in a firm, exultant gesture. She points upward, and we may believe that she is saying that it is from God that the deliverance has come. Her lips frame a song in celebration of the victory. In it she commends the heroes and pours her scorn upon those cowardly tribes that refused to come up "to the help of the Lord against the mighty." The biblical record of this song is found in the fifth chapter of Judges.

The austerity and emptiness of the background serve to center attention upon the solitary, but truly heroic figure of the prophetess. No situation is beyond improvement, no hour is without hope, so long as there is a woman with the spirit of Deborah in the land!

Editorial Staff

LEONARD R. JENKINS, *Editorial Counselor*
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STANLEY A. GILLET, *Young People's Leader*
MILES W. SMITH, *Adult Leader*
JOHN CALVIN SLEMP, *Teachers' Materials*

Baptist Leader

Vol. 6

JULY, 1944

No. 4

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This Month

■ In *The Case of the Hubaks*, an account of the rescue of French refugees, Alice Frank Merriam gives a graphic illustration of the work done by Refugee Relief, Inc. This is a secular organization that takes literally Jesus' words about clothing the naked and feeding the hungry.

■ What do we need for an understanding of our youth? Do we always see eye to eye with them? O. G. Herbrecht in a very understanding article on youth gives some helpful advice. Leaders will be interested in the interpretation of *When "Blaze" Will Not Take Part*.

■ *The Juniors Play a Bible Story with Marionettes* by Mrs. M. W. Pomeroy is the kind of practical article that leads a worker to say, "I could do that with my juniors!" Of course! Why not try it and add interest to the expanded session or to your vacation church school?

■ Aimless, ill-prepared programs will not hold the interest of junior high youth. Systematic planning is the answer. Elsie W. Wells sets down some valid suggestions for *Program Planning* that do away with last-minute preparations.

■ *Baptist Men, Incorporated* is the story behind an organization of Baptist laymen who make Christian social service their favorite hobby. It is written from material furnished by Emma Rivers Milner.

■ In *Developing Appreciation in Children*, Jean Louise Smith helps us to see the close relationship between the appreciation of beauty and the achievement of an abundant life.

■ *The Visitor in the Nursery Class* is considered by Bess V. Nester. Is the visitor in this class a problem or an opportunity? Mrs. Nester offers many helpful suggestions for achieving understanding and co-operation.

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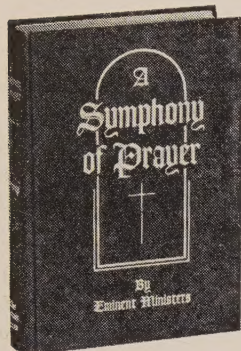
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OF INTEREST TO BAPTISTS

■ Concern over a clergy shortage in Great Britain after the war was expressed at annual meetings of the Congregational Union and of the Baptist Union in London. Congregational leaders stated that one hundred fewer denominational churches are under ministerial supervision at present than in 1939; that of 1,600 ministers in active pastoral service, 246 are over the normal retirement age; and that while 165 churches are now seeking ministers, it is estimated that only 35 new pastors will be available in 1944 and 29 in 1945.

Baptist officials are considering a system of grouping churches, each group to be served by one or more ministers with the help of laymen. The Baptist secretary, the Rev. M. E. Aubrey, reported, however, that neither churches nor ministers have taken kindly to the suggestion. Pastors prefer to concentrate on one congregation, and congregations like to have their ministers readily accessible, he said.

It was pointed out that the Baptist Union's council favors the grouping plan rather than the alternative of having smaller churches calling on the services of nonaccredited ministers. The plan is now going before local associations for consideration, it was announced. Congregational proposals include a scheme whereby theological students will spend part of their training helping ministers in charge of several churches.

■ The Navy Chaplaincy is an all-male brotherhood, but the Navy officer who attends to the chaplains' public relations is Ensign Johnson—Esther Johnson of the WAVE. The only WAVE officer in the Chaplain's Division, Ensign Johnson is the division's special services officer, taking care of the chaplains' press relations, public relations; the furnishing of special information on inquiries and the keeping of historical records. She comes from Denver, Colo., and was assigned to the Chaplain's Division following the completion of training. She has had public relations experience in Denver, where she worked at a radio station and wrote for a livestock newspaper and magazine. She studied journalism at the University of Colorado.

■ The plight of Protestant missions iso-

lated by the war from church headquarters in four Nazi-occupied countries of Europe is surveyed in a statement issued in London by the International Missionary Council. The statement deals with missions cut off from parent committees and sources of supply in Norway, Denmark, Holland and France. It declares that missionaries from these countries have been able to remain at their posts but that no money and little news is reaching them from home.

Local church leaders have done their best in spite of war conditions to make their churches self-supporting, but cannot do much to help their missionaries, many of whom have been in the mission field long beyond the normal term of service and all of whom have been living on the barest minimum. The International Missionary Council states that through its own fund and with the help of British, American, Canadian and Swedish supporters, it has made it possible, however, to keep the orphaned missions going, even if only on a modest budget. Meanwhile, British Baptists have marked the completion of 150 years of missionary work at home and overseas by collecting over 150,000 pounds for special work. Baptist mission efforts have been high lighted recently by jubilees of successful missions in Lushai Hills, India, where two-thirds of a tribe of 30,000 have been converted to Christianity.

■ Protestant church leaders in the United States have lagged behind those of Great Britain in matters of social progress, Dr. John C. Bennett, professor of Christian ethics, Union Theological Seminary, told a conference of Protestant Episcopal clergymen and laymen in Buffalo, N. Y.

Recounting the support given by church leaders in Britain to the Beveridge Plan, Dr. Bennett declared: "The church in America must interest itself in the prevention of general unemployment, national minimum wage standards, equal opportunity for children, weeding out irresponsible leaders in political and economic fields, and it must be ready for new experiments."

■ Defying legal decrees outlawing the denomination in Rumania, Baptists in that country continue to hold religious services in homes and secret meeting places. A Swedish churchman stated that illegal meetings are taking place more and more frequently and that the condition of the Baptist body, which before its dissolution in December, 1942, embraced 1,600 churches with a membership of 70,000, is still "strong."

BOOKS PURCHASED

LIBRARIES OF RELIGIOUS BOOKS AND SETS purchased for cash. Write Baker's Book Store, 1019 Wealthy St., Grand Rapids 6, Mich.

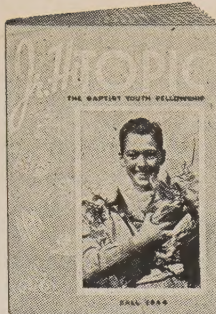
■ Baptists everywhere were grieved to learn of the death of Chaplain William Henry Turner, a former field representative of The American Baptist Publication Society. Chaplain Turner died March 11, 1944, in the South Pacific in the line of duty.

■ An urgent plea for ministers to assist in recruiting young men from their parishes for the Christian ministry was issued at the General Conference of the Methodist Church in Kansas City, Mo., with the presentation of a report that revealed the necessity for aggressive, immediate action to check a decline in spiritual leadership.

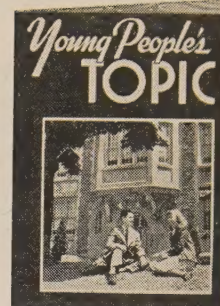
A study by Dr. Murray H. Leiffer of Garrett Bible Institute showed that only 20 per cent of the church's ministers are under thirty-eight years of age, and more than one-third now in active service will retire or die in the next ten years, while the number of young men recruited for the ministry and entering theological schools is steadily decreasing. Dr. Leiffer, in making a study of the ages of 18,283 Methodist ministers, found only 3,456 under thirty-eight and 5,500 who will reach retirement age or who will probably die within the next decade. This, the report indicated, is partly because for twenty-five years the recruitment rate has been going steadily downward; within the past ten years only half as many young men were called to the ministry as were called from 1900 to 1915, when Methodist membership was only 54 per cent of its present size.

"The number of 'supply pastors' has grown steadily, due in part to the war and the demands of the chaplaincy," said Dr. Leiffer. "The church must either find and train more men for the effective ministry or develop an increasing corps of supply pastors, or lower standards so that supply pastors can become members of conference without meeting age or educational requirements, or resign itself to a gradual decline in the number of ministerial leaders," Dr. Leiffer stated."

■ "The evangelization of the world is the great task laid on the church," the most Rev. Cyril Forster Garbett, Archbishop of York, asserted at Riverside Church in New York, marking his final public appearance in New York. Dr. Garbett addressed two thousand persons on "The World Mission of the Church," at a general meeting sponsored by ten of the leading church groups. The disunion of Christians causes difficulties in missionary work, the Archbishop observed, and then went on to add, "There is no short cut to reunion, but there is a call from God to co-operate in every way."



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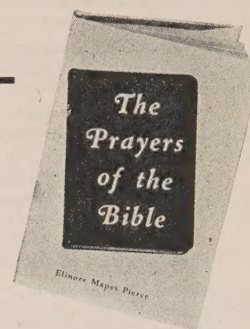
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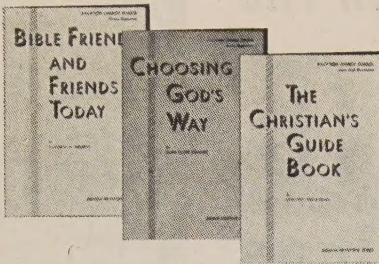
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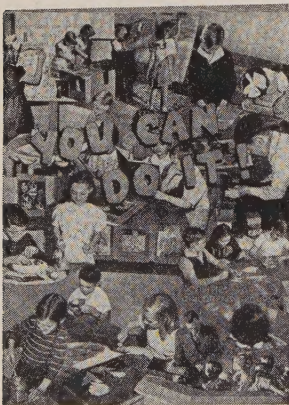
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PHILADELPHIA 3

CHICAGO 1

LOS ANGELES 13

■ U. S. Senators and Secretary of State Cordell Hull have been deluged with thousands of letters written by members of Northern Baptist churches to support "the establishment of a sound postwar world order." Sponsored by the Council on Christian Social Progress, the letter-writing campaign is being followed up by the postwar forums, discussion groups and courses at summer assemblies. Members of local churches wrote the letters in their own handwriting as a climax to the World Order Crusade of the Northern Baptist Convention and were encouraged to put their views in their own words.

■ "All-out" efforts for better race relations were pledged in Chicago by local church leaders. The occasion was a dinner sponsored by the Church Federation of Greater Chicago as part of a campaign to enlist religious leadership in interracial good-will activities. It was recommended that committees of at least three persons, including a lay woman, a layman and a young person be formed in each church to promote education on race problems. Individual pledges promising support were signed by most of the 350 persons present.

■ Establishment of a monthly allowance of \$5 to all civilian public servicemen under their jurisdiction has been announced in Wallingford, Pa., by the Mennonite Central Committee. The committee explained that work clothing is one of the main items expected to be paid for by the CPS men out of this increased allowance. Work clothing is available to CPS men in the Brethren and Friends camps without any charge at all.

■ Construction of a chapel at San Quentin Prison is being urged in Sacramento, Calif., by Governor Earl Warren. The governor's proposal was one of eight recommendations included in a report calling for a complete reorganization of the California prison system. Other suggestions cited the need for the elimination of race discrimination and an expansion of educational facilities for prisoners.

■ The last request of Miss Clara B. Tingley, Baptist missionary to Bassein, Burma, for more than thirty years, was that her friends would put money into the World Emergency Forward Fund instead of buying flowers for her funeral. Thus she served to the end the cause she loved, and the memorial of her friends lives on long after flowers would have faded.

■ Churches in the metropolitan area of Louisville, Ky., are growing faster than the population. This is the conclusion reached by Dr. H. Paul Douglass, representative of the Federal Council of Churches and of the Home Missions Council, after a month-long survey of Protestant churches under the auspices of the Louisville Council of Churches.

Church membership in the area covered—Jefferson County in Kentucky and Floyd and Clark counties in Indiana (across the Ohio River)—since 1930 has increased 30 per cent, while the general population has increased 20 per cent, Dr. Douglass' preliminary figures showed. This compares, he said, with a nationwide increase in church membership of 20.7 per cent, compared to a population increase of 14.3 per cent in the last twenty-two years.

On the unfavorable side, the survey disclosed that on any given Sunday only 40 per cent of the membership attends church. Nor has the increase in school membership kept pace with that of the churches, the gain in this field being only 8 per cent since 1930. Offsetting this slightly is the fact that the public schools now have 2,600 fewer pupils enrolled in the elementary grades than in 1932, an indication that the birth rate is dropping or that the new population consists largely of persons who do not have their families accompanying them.

■ St. John's University of Shanghai was formally accepted as the thirteenth member of the Associated Boards for Christian Colleges in China at the annual meeting of the organization in New York. St. John's is the only Protestant school carrying on its work in Japanese-occupied territory, the other twelve being in Free China. (At a recent meeting of the National Council of the Protestant Episcopal Church, a plan was approved to organize a second St. John's University in Free China with the expectation that it will unite with the existing school after the war.)

Dr. Henry P. Van Dusen of Union Theological Seminary was elected a vice-president of the Associated Boards when Dr. Edward H. Hume declined re-election. Dr. Wynn C. Fairfield, of the American Board of Commissioners of Foreign Missions, was renamed president. The more than two hundred members of the Associated Boards discussed a report on postwar plans for the colleges in China, improved co-ordination of administration in America through a proposed corporative body and the development of medical education in China after the war.

■ The Ministers' Association of Plainfield, N. J., is taking steps to assist in the resettlement of Japanese-American evacuees in New Jersey. Appointment of a committee of ministers and laymen has been authorized to study methods of receiving in this locality a limited number of Japanese-American families certified as loyal by Federal authorities. The plan would be to obtain jobs and suitable living quarters for them. The action was taken after an appeal for support from the Rev. John Yasamura of The American Baptist Home Mission Society.

■ More radio time for religious broadcasts was advocated at the first annual Church Broadcasting Conference held in Toronto, Ont. The conference discussed the possibilities of radio as a medium for religious teaching and for assisting the work of the church in Canada. The conference emphasized that more radio time should be allotted to religious broadcasts in view of the fact that church school, biblical drama and other religious programs had been rated high in Canadian broadcasts last year.

CONGRATULATIONS TO

■ The First Baptist Church of Danvers, Mass., Rev. William Grimes, pastor, on its 150th anniversary.

■ The First Baptist Church, Granville, Ohio, on the observance of its 125th anniversary. The pastor is Rev. Kenneth L. Maxwell.

■ The First Baptist Church of Bradford, Pa., on 110 years of service. Floyd P. Sorenson is the pastor.

■ The Baptist Church of Cordova, Ill., on its 100th anniversary observance. Rev. W. H. Parker is serving as interim pastor.

■ The Valley City (N. Dak.) Baptist Church on 50 years of service. The minister is Rev. F. H. Swanson.

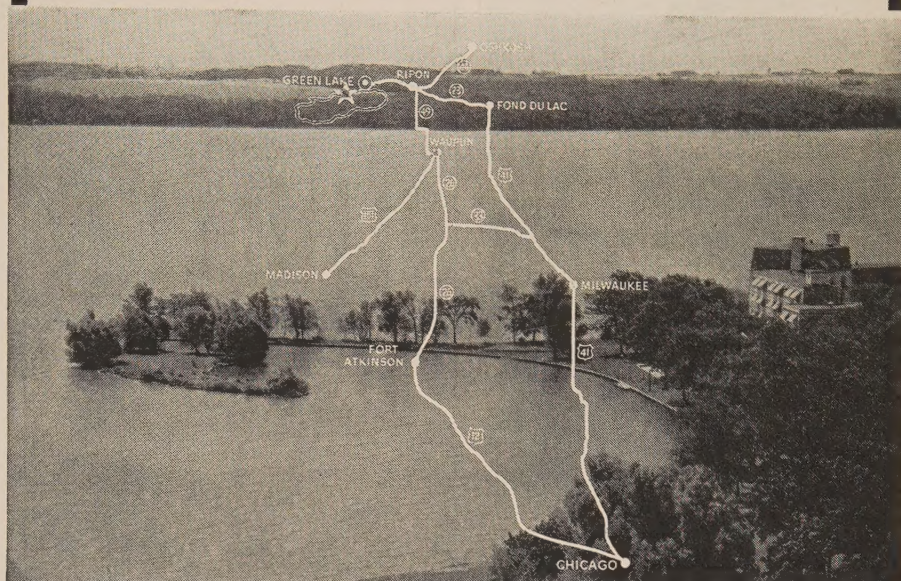
■ The First Baptist Church of San Pedro, Calif., on its 40th anniversary. Rev. Silas A. Thweatt is the minister.

■ Winter Hill Baptist Church, Somerville, Mass., Rev. L. Earl Jackson, pastor, on the burning of the church mortgage of \$11,500.

■ The Calvary Baptist Church of Taylor, Pa., on the burning of its mortgage. This is especially noteworthy, for as the church prepared to burn its mortgage two years ago it was visited with a fire that destroyed the pipe organ and did other damage. Rev. Milton R. Kerr is the pastor.

July, 1944

Will you be one of the FIRST to go to *Green Lake?*



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HANDWORK WHILE WAITING

The Case of the **HUBAKS**

By ALICE FRANK MERRIAM

**AT NIGHT IT'S HARD
TO TREK OVER
MOUNTAINS**

MARIE HUBAK sat by the window of a small room looking out over the tops of rain-drenched willows toward a dull Mediterranean which seemed to reflect the mood of the hour by forsaking its traditional blue.

At her feet lay a pile of many-colored raffia and hand-carved wooden soles. It was growing almost too dark to work longer on the half-made sandale in her lap. She glanced toward the array of finished pairs at the foot of the narrow bed. They were pretty sandles with gay coloring, and they had grown to mean much to Marie, for not only did their sale piece out a meager income but the creation of their designs had busied her hands and helped her overcome the dreadful nervousness, verging on hysteria, that had possessed her after the last horrible flight along the bombed road from Paris. The American relief agencies, united under the name of Refugee Relief Trustees, had done a great deal to help by giving the Hubaks the raffia and setting them up in the little business. But even more important, the Hubaks since coming to Marseilles had begun to base all hope of the future on the advice and aid of this organization.

In Paris, it had been much less hopeful. Peter had been unsuccessful in procuring any necessary documents. For weary months he had been kept waiting in offices days at a time, only to be told that he must see another official and begin his waiting all over again. At last

she and Peter had fled from the city, literally before the invading guns of the Germans.

Yesterday at the Refugee Relief Trustees' office, Peter had heard disquieting reports and had hinted that the time had come to press on. He had avoided her questions—could it be that his identity and his long anti-Nazi record had become known to Vichy agents collaborating with the Germans? She knew that her husband's name was on the Gestapo lists, for his daring articles in the press, his courageous stand for justice in his beloved Austria had not gone unnoticed. The nightmare of those last days in Austria came back in a wave—the visits of the Gestapo, the hurried flight for life, the last backward glance at her living room with the bowl of lilacs, and the sewing basket on the window seat. It was odd how often she had wished for that little blue basket with all its treasures.

Marie looked up expectantly as Peter's hurried step was heard on the stairs. Perhaps he had been successful today. But no, the news he brought was electrifying. They must leave that very night. Arrangements had been made for a guide to lead them on smugglers' trails



REFUGEE RELIEF FEEDS CHILDREN

over the Pyrenees, and not a moment must be lost. The American relief agency had been able to obtain their exit visas from France, though not the necessary Spanish entrance visas. But the dash for freedom must be made—the Germans were on their trail. If they could reach Lisbon, the Refugee Relief Trustees would arrange visas and ship passages from that port.

It would be a hard trek over the mountains that night—an eight- or ten-hour trip. And they could take only the lightest hand luggage. In a minute, then, they were ready. The French guide was waiting for them at the appointed place, and before long they were into the countryside. Marie Hubak had never been a hiker, and as the night wore on the upward climb over rough terrain drained her strength and slowed their progress. Always they proceeded in cautious silence, for although they avoided the main paths there were still armed border guards and brigands about, and trespassers were often shot.

It was growing steadily colder. The rushing mountain brooks were swollen with melting snow, and hoarfrost coated the overhanging branches. Suddenly the guide stopped short, signaling to the Hubaks to hide in the bushes. Someone was approaching—up the path heavy boots loosened small stones that bounced down the steep slope. Frantically pushing through the underbrush, Marie tripped over tangled vines and fell

forward into the icy water of a mountain stream. She did not cry out; the shock was almost paralyzing. Struggling to her feet, she clutched for her husband's arm. Standing waist deep in the water, she waited fearfully. Voices came to them from beyond the bushes—then silence, and after what seemed an interminable time, reassuring summons from the guide. All was clear; the stranger had been a disinterested smuggler on his way back from Spain.

To Marie, chilled and exhausted, the remainder of the trip was as unreal and frightful as a fevered dream. When they finally crossed the Spanish border at dawn, she was in a state of collapse and could not go on. Kindly peasants took her into their little cottage and offered warm food and rest.

Within a few hours, however, the Spanish police learned of the whereabouts of the Hubaks and arrested them as "illegals" (without visas). Peter was taken to one prison, his wife to another. Along with nineteen other refugees rounded up at the border, Marie was confined in an ancient stone building with massive walls and narrow slit windows. It was always cold and damp. Musty straw on a stone floor was her bed. Food was scanty—thin vegetable soup made without meat, coarse bread, and occasionally tangerines. The diet never changed. Refugees with money could purchase additional items of food such as dried fish, olive oil, and tomatoes. But very few had the necessary pesetas to trade with the merchants occasionally permitted within the prison yard.

One brief message could be mailed each week. It was sent in the form of a printed postal card, checked by the sender to indicate his state of health, address, and little else. By this means, however, the Hubaks got in touch with the American relief agency, who took up their case anew, sent them packages of food, small amounts of money and news from the outside world. In about five weeks' time, the Refugee Relief Trustees were able to have the Hubaks released from prison and placed in a residence forcee, or restricted area. This, by comparison with the prisons, offered much greater freedom, better living conditions, and best of all, reunion. Though powerless to help themselves, the Hubaks kept faith in their American friends, who eventually secured Spanish exit visas and special Portuguese visas. They began another lap of their long road to freedom, this time heading for Lisbon.

But the Hubak's joy at being in Lisbon, the city of refugee's hopes and frustrations, was suddenly changed to disappointment and fear. Because of unfortunate delays in Spain, they had arrived just one day after the sailing of the Portuguese ship on which their

passage to America had been booked. Their United States visa would expire within the week. Portuguese boats left for America only once a month. By the time of the next sailing, the Hubaks would have joined that frustrated and discouraged group of refugees trapped in Lisbon. From every walk of life they had gathered in this crossroads of the world, unable to leave, not permitted to work, faced with deadly inactivity and



SCIENTISTS, ARTISTS, WRITERS IN CONCENTRATION

"Then the King will say to those at his right,

"Come, my Father's blessed ones, inherit the Kingdom prepared for you ever since the creation of the world. For I was hungry, and you gave me food; I was thirsty, and you gave me drink; I was a stranger, and you gave me a welcome; I was ill-clad, and you clothed me; I was ill, and you visited me; I was in prison, and you came to see me."

"When, Lord," the righteous will reply, 'did we see thee hungry, and feed thee; or thirsty, and gave thee drink? When did we see thee a stranger, and give thee a welcome? or ill-clad, and clothe thee? When did we see thee ill or in prison, and come to see thee?'"

"And the King will answer them, 'In truth I tell you that in so far as you rendered such services to one of the humblest of these my brethren, you rendered them to myself.'"

—Matt. 25: 34-40,

Weymouth Translation

BOOKS BY REFUGEES



nothing more than just waiting, waiting.

With a combination of expert action and a stroke of good fortune, Refugee Relief Trustees were able to obtain a rare British Navy certificate permitting passage on a small Canadian cargo boat sailing that very week to the United States. A sponsor and the cost of the passage were procured through another agency of the Refugee Relief, and the weary Hubaks embarked for the "land of the free."

The story of the Hubaks might end at this point, with their goal of a friendly country in sight, but the road of the refugee is long, and there are many turns. After a twenty-three day circuitous crossing, the Hubaks arrived in New York. Marie looked eagerly toward the towering skyline and the Statue of Liberty, and her eyes filled with grateful tears—for here, at long last, was a place where they could live in peace without haunting fear. But it was not all easy. Peter, a man of forty years, trained only in Austrian law, with a limited knowledge of English, did not find a position immediately. They contacted the New York Refugee Relief Trustees who found them a room to live in and recommended a free course in English.

The personal histories of both Marie and Peter were carefully reviewed in search of hidden talents or special avocations that might be developed into lucrative vocations. Peter had always been interested in raising small fruit. In fact, he had crossed several varieties of berries successfully and had done quite a bit of amateur research on the subject. Marie had made tapestries for her own home, just for a pastime, but she had been clever at it. These were leads for the Refugee Relief workers. Their case workers heard of an art dealer who wanted someone to repair a very worn tapestry. Marie could do it, and the price for such repairs kept them going until something better could be found. Their funds had almost given out when a staff worker in a far Western state discovered an opening in an agricultural experimental station for Peter. The Hubaks were delighted at the prospect of leaving for the country. The New York Refugee Relief Trustees made all arrangements for pleasant living quarters and a friendly, personal welcome for the newcomers.

And so, the case of the Hubaks is now a closed one on the Refugee Relief Trustees' books, but occasionally letters arrive which describe in glowing terms the happy, useful life of the Hubaks. The letters are always written in carefully phrased English, and they are full of proud references to Peter's participation in local civic activities—for Marie and Peter are proud American citizens.

BAPTIST MEN, INCORPORATED

They send boys and girls to college

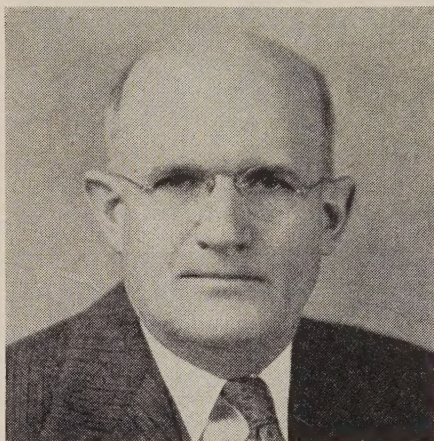
From Information Furnished

By EMMA RIVERS MILNER

THE FRANKLIN COLLEGE alumni of Indianapolis, Ind., do not believe in letting any grass grow beneath their feet. Nor do they feel that their sole contribution to the church consists of holding down a pew on Sunday mornings. They have taken the same interest in the church and its organizations that they do in their various places of business, and they have found that it pays amazing dividends.

Business and professional men of thirty-three Baptist churches of Indianapolis and the vicinity make up the organization. Led by Dr. Herbert F. Thurston, a hard-working physician and surgeon of the city, the group makes a hobby of religious social service. And in spite of the pressure of wartime demands upon businessmen, they have achieved much in their "spare" time.

One of the projects—perhaps the one of which they are most proud—has been to encourage Baptist youth to attend Franklin College. Their goal is to see that at least fifty new Baptist students are enrolled next fall. The way they have set about to accomplish this end indicates the thoroughness with which they work. No haphazard measure here—the plans reach into the churches of the state, the homes, the schools, every phase of the lives of boys and girls of



DR. HERBERT F. THURSTON

college age. But a program like this didn't just happen; it was carefully thought out and organized to the last detail.

One Sunday afternoon about a year ago a small group of Baptist Men, Inc., were at a meeting when someone expressed a wish to see more young people of the community attending Franklin College. The idea met with instant response. More meetings were held. Parents and other visitors were invited. Finally the plan was worked out.

First they had to know how many young people were eligible in order that they might know whether the plan was feasible. Guess work wouldn't do—they wanted an accurate picture of the situation. Therefore, they took a census of high school seniors in the city of Indianapolis. High school boys were commissioned to compile the census after the data had been gathered. They discovered that there would be 127 Baptist youth ready to go to college the following June. One member of the group, Royal McClain, took upon himself the task of interviewing each of these prospective students and "selling" him Franklin College.

"Selling" a school like Franklin should not be hard. If you ever drove past the campus, you would remember the stately buildings shaded by tall trees. And who could consider the ideal of the school without being moved? Engraved on plaques on the college walls, and appearing on the college stationery are these words:

"To love truth and seek it above material things; to ennoble and be ennobled by a common fellowship; to keep the energies of life at full tide; to cultivate an appreciation of the beautiful; to work well and to play with zest; to have an open mind; to value friends,

ENTRANCE TO THE COLLEGE



FACULTY MEMBER AND PROSPECTIVE COLLEGE STUDENTS



striving to be worthy of them; to live simply and with reasonable economy; to find joy in work well done; to have faith, hope and charity; to be an earnest disciple in the school of Him who brings the abundant life: such is the spirit and ideal of Franklin College, whose motto is 'Christianity and Culture.' To all who share this spirit and are eager for the pursuit of high things, we offer a hearty welcome."

In the spring a pilgrimage to the school is made by Mr. McClain with the young people who are interested. There they meet Dr. William Gear Spencer and the entire faculty. Every facility of the college is placed at their disposal, giving the young people an idea of what the college has to offer.

Mr. McClain may mention some of the distinguished alumni of the school. There is Elmer Davis, now head of the O.W.I., Paul Munroe, a Columbia University professor, known the world over for the educational system he set up in China for the Chinese government; Wayne Coy, one of the inner circle of the present administration; Dr. Paul Judson Morris, general state secretary of the Ohio Baptist Convention; and Dr. William G. Everson, the president of Lynfield College. There are many others that may be mentioned; these are only a few of the illustrious graduates of the school.

There are many advantages that may be pointed out to any prospective student. And the Baptist Men, Inc., have made every effort to give youth a chance to learn about Franklin College.

Donald Tooley, chief inspector of the Indianapolis Police Department, is in charge of boys' work and leader of its council of Baptist boys. His work represents the way in which B.M.I. keeps in close touch with young folk. Boys are recruited from the Baptist summer camp through council representatives in the high school. Not long ago the Baptist Men gave a banquet and each man was asked to bring along a high school boy as his guest. There were some 330 who attended as guests of the group as a whole. Another way these businessmen make friends with the young people, and show their genuine interest in them.

But getting young people interested in college is only one phase of the plan. Many cannot attend for financial reasons. Therefore, money for scholarships must be raised to take care of those worthy students who cannot afford a college education. So the Baptist Men seek funds for a scholarship from every church in the Indianapolis Association. Individual gifts provide even more money available for scholarships.

But the group would not really be businessmen unless they expected some sort of return from the students to whom

tuition scholarships are given. Each boy or girl who accepts a scholarship is expected to allow time for work in the church near the school. A youth fellowship group and other organizations serve as laboratories for the young people. While a student is preparing himself for his life-profession, he is also acquiring a skill in the field of religious work.

Baptist Men, Inc., have chosen their project well. They have not forgotten that Baptists founded the first school in history for the popular study of the Bible in London in 1783. The first Sunday school in America owed its start in 1815 to Baptists. In addition to Franklin, Baptists have given to the nation some 79 colleges, more than 250

universities and secondary schools, plus about 10 seminaries. But these men were not entirely pleased with the record of Baptist education in Indiana as compared with that of the other Protestant denominations in the state. So they have set about altering that record, and they intend to succeed.

It is an unusual sort of hobby, yet Baptist Men, Incorporated, have made it pay dividends. Perhaps not in dollars and cents, but in offering the youth of Indiana a chance to go to school and fit themselves for a better life, spiritually as well as materially. After graduation these same young people will take their places in the community as leaders in the church, finding "joy in work well done."

DO YOU KNOW THAT...



LT. BOB BERRY, FINDING NO CHAPLAIN ABOARD THE ARMED MERCHANT VESSEL ON WHICH HE WAS COMMANDER OF THE GUN CREW, CONDUCTED RELIGIOUS SERVICES. HE IS STRICTLY A LAYMAN, BUT RECEIVED GOOD TRAINING AS A MEMBER OF SIOUX FALLS COLLEGE GOSPEL TEAM. BOB'S EXPERIENCE IS TOLD IN THE BOOK, GUNNERS GET GLORY BY LLOYD VENDT, ANOTHER ALUMNUS OF SIOUX FALL (BAPTIST) COLLEGE.

SUPREME JUDICIAL COURT OF THE STATE OF MAINE WAS IN SESSION UPSTAIRS WHILE COLLEGE CLASSES WERE STARTED ON THE FIRST FLOOR. THUS IN 1847 RICKER CLASSICAL INSTITUTE AND JUNIOR COLLEGE AT HOULTON BEGAN ITS ILLUSTRIOUS SERVICE TO THE YOUTH OF NORTHERN MAINE. THIS FINE BAPTIST SCHOOL CONTINUES TO SERVE AS THE ONLY INSTITUTION OF HIGHER EDUCATION IN AROOSTOOK COUNTY WITH AN AREA LARGER THAN THE STATE OF MASSACHUSETTS.





GREEN STREET CHURCH, MELROSE, MASS.

JUST FOR THE FUN OF IT, let's dream up an ideal church. First of all, our church will need a congregation. Let's give it large numbers of young people—who attend the services because they want to, truthfully knowing they are missing a great deal if they stay away. We'll have oldsters, too, plenty of them with their stability and wisdom. It will never enter their heads to resent our youngsters when they ask questions and make suggestions and request a share of the church-wide load. You can see that we're letting our imagination run wild.

We'll provide good music in this church of ours, so earnestly presented that the audience will praise the Lord and not the contralto. We'll let young voices have the opportunity to become trained in their own youth choir, and we'll all listen to them sing regularly, perhaps in our evening services. Ah, it's a grand dream.

The pastor of our church will work with all organizations, blending their efforts into one high purpose instead of setting up a separate program of his own creation. He'll know how to be genuinely friendly with old and young alike. He's the kind of man a child could go to readily with a broken toy or a broken heart.

The church of our dreams will be an expanding, evangelistic church. When rooms fill up and new people crowd against the walls, it will be the walls that go and not the newcomers. We'll have an adequate plant to start with, but make sure that we have room to grow in. We've been to Ellen's classroom at the public school, and were impressed with

the equipment. Desks the right height, blackboards, large windows, ventilators, cabinets for supplies, excellent lighting. Let's see that we have at least as much in our church school classrooms.

Then let's see that we have a strong department for—no, that would never work. Not even in a dream church. Well, we'll peek at our thought, anyhow: a strong, active, happy department for junior high youth! We can dream, can't we? While we're at it, we'll shove our tongue into our cheek and imagine these junior high youngsters coming to church school classes fifteen and twenty minutes early, they're that anxious to get to work! To make it completely uproarious, let's dream up two thoroughly competent, experienced adult leaders to take charge of the junior high department and work, plan, give, to make this "difficult" department live.

While you're leaning back in your chair, the rosiness of the picture tinting your face, consider Green Street Baptist Church of Melrose, Mass. Green Street does not for a moment think of itself as an ideal church. It is certainly not a dream church; there's not a wisp of ectoplasm in it. Green Street is very much a flesh-and-blood affair. But you can go right down the above list, double checking in the Green Street column every single item.

Maybe the unified service helps to account for the presence of so many youth in the church services, but there's probably another, bigger reason; really two reasons. Young people go to this church (a) because they're wanted, and (b) because they want to. That is a winning combination every time. There is

NO ONE CLAIMS *the* CREDIT

By KENNETH L. WILSON

**IT TAKES
TEAMWORK
FOR A PROGRAM
LIKE THIS**

a youthful spirit about Green Street Church, and youngsters just naturally respond to it. When you have a thrilling missionary drama presented yearly by the young people, when the church activities are so well done, so useful that they overflow from the classrooms right into the sanctuary, the older people are going to be wholly aware of the young folks. We'll look at some of those activities later on, but let's sit quietly in the auditorium and see what happens at the close of the evening service.

"The following will come forward to receive their Go-to-Church Band pins for this period," Pastor Frank Herbert Snell announces. And then they come, as their names are called. At this service, forty-two of them come! Forty-two children, from departments below senior, from a congregation of only a few hundred. The year is divided into two parts,

Baptist Leader

the object being to be present at a church service each Sunday. Successful completion of the first period brings a pin marked, "One." At the end of a successful second half, that pin is turned in for a "Two," and so on. One number nineteen pin is given out at this service, meaning, if your arithmetic is rusty, that some youngster has had an almost perfect church record for nine and a half years. Yes, *church*—not church school. And if that ugly word "bribe" has crept into your thoughts, you may send it scampering on its way. Just try bribing forty-two youngsters to attend church year in, year out! Try it—unless, of course, church means more to them than little enameled pins.

At Green Street, the junior church is not for juniors! Only the beginners and primary pupils leave after the story sermon to go downstairs for a half hour of project activity. The young people from juniors on up stay right in their pews. You'd no more think of asking a Green Street junior to attend the children's church than you'd think of asking him to spell cat. He knows his way around—the Bible and the church—by the time he's nine or ten; the church school teachers and officers see that he does. He may not understand everything that goes on in church, but he does understand the alert attention of the older young people and the adults. Their alertness is communicated to him. Someone has said that few churches die whose symptoms do not begin with sleeping sickness, but Green Street is definitely not the kind of church a well-meaning but yawning civic booster could point to and declaim, "George Washington slept here."

Green Street functions with the efficiency of a public school, from equipment on up through methods. In every department room, you'll find a clock—an electric clock. When, several years ago, an addition was built, a ventilating system was designed for the structure. Even in winter, with doors and windows closed, fresh air is constantly flowing into every room. Basic items like toilet facilities and washrooms were placed where they would be most easily accessible. The church consulted the fire marshal and asked the best way to protect the building. Fire extinguishers were recommended and so the church installed them—pump extinguishers, chemical extinguishers, and the new stirrup kind; Green Street is prepared for anything from an air raid down to a wastebasket blaze. At the end of class periods in the church school, there is no tapping of a handbell to mark the time. Not even one of those electrified rattlesnakes buzzes suddenly, causing everyone to jump from Jerusalem to Melrose. Soft electric chimes, if you please, announce

the end of the hour. These are all little things, you're saying—they don't make a church great. No, but they do show that a church makes a habit of thinking of the future, of what *might* happen if a match or nerve-shattering alarm were dropped in the wrong place. A thoughtful church can very easily be a great church.

We're anxious to get to that junior high department, but suppose we take a better look around the sanctuary first. Looking toward the pulpit end of the church, a stained-glass window that shows Christ praying catches your attention immediately. And then someone tells you the story of that window. It had been there since the church was built, but had gone into retirement. When the organ was installed, the big pipes stretched roofward and completely monopolized the space. Look at the preacher, and you'd see pipes. Look at where the window had been, and there were only pipes. However, no one thought very much about it because what looks to us today like a synthetic rubber factory was then considered the latest thing in pipe organs. For twenty-two years the window remained hidden. Then, not so long ago, the chancel was rebuilt, a new Orgatron was purchased, and the window could again be seen from somewhere else than the balcony.

You'd enjoy hearing how Green Street bought an "organ on oranges." They were farseeing folks, but before they thought seriously of a new organ, they had an opportunity to sell oranges. When someone wondered what they would do with their orange money, one member wisecracked, "We'll buy an organ with it." Fourteen crates of oranges a week were sold. During those days, it was a dull afternoon when you didn't see a half-dozen of the church members delivering oranges—in baby buggies, in express wagons, or prosaically carrying them in huge paper bags. Enthusiasm flowed in Melrose like orange juice, and what actually turned into a parish-wide visitation program resulted. Not to mention \$200 in cash. Those two hundred dollars along with five hundred others made a trip to Boston in the nick of time to become the down payment on the last Orgatron in the city. The Orgatron cost \$2200, and on the church's fortieth anniversary a campaign to pay for it was organized. "My gift to my church on its 40th birthday," was the slogan, and in a matter of weeks \$4800 had been received in pledges and in cash.

"Well, ahem, *pledges*," you mutter. "Pledges—sometimes people forget about them, you know." The payment period at this time is about half over, and \$3000 has come in so far. There!

And now I think we may go up the

stairs near the front entrance of the church, up to the big workroom of the Junior High Department. This used to be a balcony, up here, but with the addition of a bit of remodeling, the junior highs moved in just about seven or eight years ago. Pastor Snell is probably right on our heels or maybe leading the way, because he's proud of this thing, too. He's proud of the whole church, and that is a healthy sign. When you sit down to talk with him, he's bubbling over with stories about this worker or that. He tells about the Columbus Day he drove off from the vacant lot by the side of the parsonage and that night drove home into a new garage the church men had built for him from the ground up, while he was away. Then his eyes really light up and he speaks of the grand pageants made possible only by the teamwork of the whole church school. In one of them they had sound effects to simulate the bombing of defenseless Chinese cities with photo flash bulbs behind red cellophane lending startling realism.

If you want to learn of Frank Snell's part in all this, you won't hear it from him. You'll have to talk with other people—but you needn't even raise the issue. They'll do it; the members are as enthusiastic about their pastor as he is about them. "He was the one who had the idea about the organ," someone will say. "He felt the chancel should be remodeled," another will tell you. "He was behind this," "He originated that idea," "Mr. Snell thought of it first," are common expressions at Green Street.

But to get on up those stairs to the Junior High Department. Open the door and go in—we're right with you. Over there in the corner, only two boys look up, and the chances are they're from the first-year class. The rest go right on with their work. Why stare at visitors when what they are already doing is much more exciting? There is a hum of discussion going on, for there are six large tables in this room and one class is seated around each. But each class, each member of that class, has his job to do, and he's doing it. This is project Sunday—which comes about once a month. Some of the junior highs are working on notebooks. Some are wiring an electric map to show the missionary journeys of Paul or some other such expeditions. When they've finished, they'll have a number of unlabeled brass paper-fastener heads dotting the map, with an equal number of labeled brass heads in a row at the bottom. With two metal wands, any member can test his knowledge of cities. Putting one wand on a brass head in, say, Greece, he'll put the other wand on the contact at the bottom marked Corinth. If he's right, a small bulb will light.



ONE CORNER OF THE JUNIOR HIGH ROOM



JUNIOR HIGHS HAVE FREE ACCESS TO THE PROJECTOR



EACH CLASS HAS ITS OWN NUMBERED PENCIL BOX



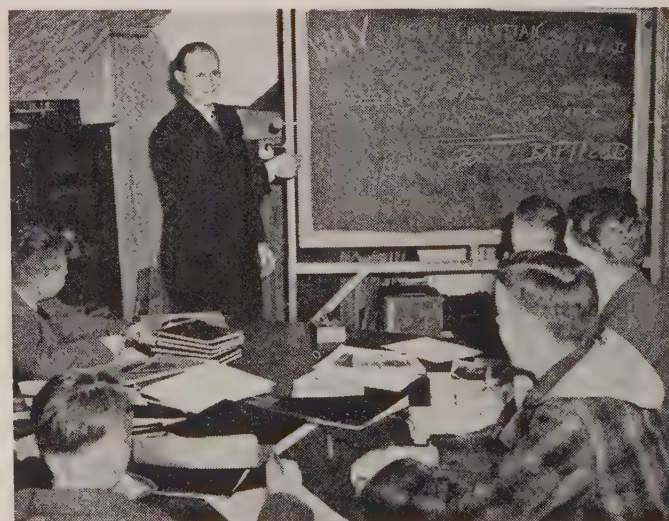
EVERYTHING IN ITS PLACE; NOTICE THE GLASS HOLDERS UPPER RIGHT



BASINS ARE BROUGHT IN FOR WASHING UP



CAMELS AND JUNKS FROM ANNUAL PAGEANT



A. EDWIN WELLS EMPHASIZES A SHORT MESSAGE BY THE PASTOR

Baptist Leader

Other youths are busily engaged in making original drawings for glass slides. One of them comes over to the projector, which is always in position, generally lighted during project hour, to see how his slide looks so far. Another boy turns a crank that unrolls a bedsheet screen in front of the blackboard. The first boy puts his slide in the projector, gives a long look at the screen, mutters something about "A little more brown," or "Too much white space," and goes back to his seat to improve it.

At another table three girls are bent over a time line they are making, and it stretches all the way across their table top. Somebody else is checking a notebook map with a master map mounted on wallboard and shellacked. Those master maps are years and years old, but they were mounted well when they were made. Another girl is working on a chalk mural, drawing her picture on a huge sheet of wrapping paper. Somebody else is modeling—but you get the idea, and if you're like most junior high workers, your breath is coming in short, excited gasps as you begin to realize the tremendous possibilities of this sort of teaching.

This, then, is the reason many of the youngsters are here a half hour before the class begins. This is why there is no problem about finding teachers, or keeping them on the job. A. Edwin Wells, the superintendent, tells the teachers at the beginning of the term—trying out some of his psychology—"I want you to take off four Sundays during the year." The idea is that they will be sure to be present the other Sundays! Of eight teachers, last year half of them were not absent any Sunday, and Mr. Wells was the only one out for four Sundays. One teacher explained to him, "It was too interesting; I had to come." That from a teacher, mind you! And from a teacher of junior highs, of intermediates! Are you beginning to see the dream-church analogy?

Wait! We have a question from the audience. It's Superintendent Sadsack from Cutting Corners. "Harumph!" says he, "that's all very well. But suppose you don't have a separate room for your junior highs? Suppose," he says, settling back in his chair with a superior grin, "you don't have it? Then what?" Then you do just what the Green Street Junior High Department did for thirteen years. You meet in the front rows of the church auditorium, or in a corner somewhere, or in the choir loft, or—or under the front porch! And you may *still* have a program that will attract teachers and pupils. As Mr. Wells puts it, "If you can't alter the plant to fit the program, alter the program to fit the plant." But it's surprising how little altering you have to do—even when you're on the

front rows of the auditorium with other little islands of distracting humanity all around.

When the Green Street intermediates met in the auditorium, each pupil had a desk, and that is something you can have, too. It isn't a fancy desk, but it works. You buy a large sheet of beaver board and cut it into ten-by-twelve inch sections. There's the desk—one for each person. To use, hold on lap. Very simple. When there was coloring to be done, a row of chairs was moved up in front of the first pew row, facing it. Coloring materials were placed on these chairs. Then the front row did its coloring work while the other rows were doing something else. When the front row had finished, another row moved up. Imagination is probably the most precious commodity in the teacher's tool kit.

You'll find plenty of imagination in the Green Street Intermediate Department, even as it is now. In fact, some of the handikinks which began life there have been adopted by the Melrose public schools! Suppose, for instance, you want to use water colors or the kind of colored pencils that you go over with water to make the colors even. What will you need?—a glass of water and brushes. But a glass of water is a precarious thing to have around, especially when it's multiplied by forty. So what do you do? You get a long chunk of two-by-four lumber somewhere, and saw it into equal lengths, about four inches long. Then you hunt up a church member who is carpenter enough to own what is called an expansion bit—a neat contrivance that will drill holes almost any size you want. You measure your glasses—the kind that some brands of cheese come in are just right—and have the carpenter drill a hole large enough to hold the glass right smack dab in the middle of every piece of two-by-four. The easiest, fastest way to do it is to drill the hole all the way through, so that's what you have him do. Then you drill four small holes to hold brushes, nail a piece of plywood or other thin wood on the bottom, shellac the whole thing, and you have a nonupsettable water glass holder. We could go on all day—and probably will—with stories of such devices which have helped give Green Street public-school efficiency.

Those maps we were talking about a while ago: some of them are hanging around the room. Suppose you want to hang one over the blackboard, after you've rolled up the projection screen. In nine out of ten church schools, you'd stand on your tiptoes and grunt and heave and get down the map you want to display. Taking it to the blackboard, you try to hang it up. But the hooks are not in the right places, so you mutter a few mild utterances of chagrin and

decide you didn't want to move the map anyhow. And the classes are watching you and deciding that no one in this outfit knows what the score is. *However*, at Green Street, they think of things like that ahead of time. All hooks and eyes are standardized. Anything that will fit on one set in the room, will fit on any other set. It's almost a microscopic consideration, but one which enables a program to move smoothly without delays and apologies.

Every table, or in other words, every class, has its own materials—a box of colored pencils, for instance—with its class number written on it. All these materials, along with project notebooks, are kept in a cabinet of drawers built especially for the purpose. More public-school technique. All other supplies are kept in another cabinet—paper, pencils, blank notebooks, materials for glass slides such as ground glass, plain glass, gummed paper, dot stickers, masks. No one need ever be delayed in his work because something can't be located or because it is out of stock through neglect.

We mentioned the class tables—there's something there worth investigating, too. The tables themselves aren't elaborate. The tops, however, have been covered with linoleum and painted. Easy to keep clean, they always look neat. And when you paint, like Green Street, remember that you don't have to paint all the tables, or chairs, or benches the same color. Mix up the colors! Make it possible for each class to identify itself with its own color. It's not all made-to-order; at Melrose they still know how to use baling wire when they have to. There is no water connection in the junior high room. How, then, can they do project work which means getting hands dirty and faces smudged? Elementary! At the close of each period, basins of water are brought in from downstairs, and washing is a matter of seconds. The closing chime has sounded, already we can hear the organ starting on the prelude for the morning church service, and pupils are scurrying about, clearing their tables. No one leaves the room until everything is orderly—more public-school technique, and youngsters respect and appreciate it! Quietly, pupils line up inside the door. When all is quiet, the door is opened, and they file down the stairs—not to light out for home but to go into the church service.

Perhaps you wish we'd wind up this account in a hurry. But there is one more point that must be made. Green Street, Pastor Snell, Mr. Wells and his teachers, the entire staff of workers, would be sorry if you didn't hear about it.

"What should the junior high program be?" Ed Wells asks you, fiercely
(Please turn to page 34)

A Leader-trained School

Suggested Program

WORSHIP

OPENING THOUGHT: God uses leaders who are prepared for their task and stand faithful to his ideals.

HYMN: "I Would Be True"

SCRIPTURE: 2 Timothy 2: 1-13 (Special emphasis on 2 Tim. 2: 2)

PRAYER: That the leaders be given wisdom and understanding as they attempt to lead their group into real service for the Master.

A CHALLENGE: Showing how God has used men and women who were prepared. Illustrations such as the conversion of Dwight L. Moody, the lives of pioneer missionaries and those in our own day who are being used in the service.

HYMN: "O Master, Let Me Walk with Thee" (To be sung as a prayer)

PREPARATION

Never in the history of the church has there been a greater need for a trained leadership. Among the problems faced as the church attempts to meet this need are the tasks of discovering the right kind of workers and the training of those workers for the responsibilities that must be theirs. Recognizing this great need has led to an emphasis upon Leadership Education. Goal No. 9 of the Achievement Chart for Baptist Sunday schools is directed toward this end. It reads: "A Leader-trained School. The school shall hold or participate in at least one standard leadership training class or school and at least 25 per cent of the school's teachers and officers shall have earned, through any recognized method, one or more standard leadership training credits during the year."

In preparing for the discussion of this topic it would help to get a clearer picture of the needs of your church if the following assignments could be made and the reports on these assignments be called for at this meeting.

1. Discover:

(1) How many members of your church school staff have completed the work for either a First or Second Certificate of Progress?

(2) How many members of the staff have completed two or more courses for credit during the past five years?

By MYRTLE M. LOVE

(3) How many have completed at least one course for credit during the past two years?

(4) Are there any members of the staff who have had no training for their jobs?

2. What plans does your church have for the training of leaders?

3. What plans for such training are offered by your denomination?

4. What is the program in your state for training through assemblies, camps, etc.?

INTRODUCTION

Some brief statement concerning the need for a trained leadership should open the discussion period. Mention could be made of some of the things it is necessary for the leader to know, such as Bible knowledge, how to teach, understanding of pupils of the age with which he is working, etc.

As the report on Assignment 1 is given, the leader could list the statements and figures on the blackboard. This should help to give a picture of the present leadership with respect to training.

FORMAL METHODS

Reports on Assignments 2 and 3 should lead to a discussion as to what can be done to help the leaders in your church. One of the questions to be raised would be, "How can training courses be taken?"

1. Local church classes.

(1) At the church school hour. This gives opportunity for training those who are not now carrying responsibilities at that hour.

(2) On a week night. This can be on a night set aside each week for ten or twelve weeks or in connection with the midweek service.

(3) Preceding the Sunday evening service. Either of the last two would give opportunity for training not only for prospective leaders but for those who are now occupying places of leadership and need help.

Many churches have felt the need of offering more than one course at a time. When this is done it becomes a:

2. Standard Leadership Training

Workers' Conference

School. These schools are generally held on some night during the week. Sometimes they are sponsored by one church, by two or more Baptist churches in a community, or by two or more churches of different denominations.

3. Workers' Conference. The monthly meeting of the workers can become a real training center for leaders. Two First Series courses or one Second Series course can be completed in this way each year.

Whatever procedure is followed, the plan should be carefully worked out. Every leader in the church school should, in the course of time, be expected to complete at least the requirements for a First Certificate of Progress (four First Series courses). This would probably include a Bible course, a course on methods, a personal enrichment course, and one course in the field of his work.

Summer assemblies also offer opportunities for training in leadership. Assignment 4 would discover what your state is doing along these lines.

INFORMAL METHODS

Where it is not possible to secure training in any of the above mentioned ways leaders are taking advantage of plans offered by the denomination for Home Study.

No doubt, the group will want to consider also some of the more informal methods for training, such as:

1. Supervision or guidance on the job. Many leaders need help, especially when beginning a new job. Perhaps two characteristics of this method are observation of the leader at work and personal conference after observation. Most sincere workers welcome this sort of help.

2. Guided reading. This would require as a beginning a few well-chosen books with someone in charge. This person should know the books and be able to make suggestions to workers when they come for help.

A specially conducted reading course could be promoted with opportunity for reviews of books read.

A book table on which are books and pamphlets for sale is found in the
(Please turn to page 17)

Worship Suggestions for July

Superintendent's Page

By ROBERT H. EADS

JULY 2

THEME: *Our National Heritage*

PRELUDE: "God of Our Fathers, Whose Almighty Hand"

CALL TO WORSHIP: Micah 4: 2-3

INVOCATION: God of all the nations, make us to stand fast in Christian liberty. Teach us to be responsible members of the family of nations. *Amen.*

HYMN: "My Country, 'tis of Thee"

ANNOUNCEMENTS

SCRIPTURE: Psalm 121

MEDITATION: Our greatest national inheritance is Christian freedom. It was won and is kept at a price—not the price of armed might, but the price of a disciplined, Christlike spirit. "He that ruleth his spirit [is better] than he that taketh a city."

Even people in military bondage can maintain and extend this Christian freedom. The mayor of Narvik, standing in the midst of his ruined city, captive of the Nazis, bombed by the British, said: "The mountains are still ours!" As Christ's freemen our responsibility is to lift up our eyes unto the hills, whence comes our help.

HYMN: "Hear, Hear, O Ye Nations"

PRAYER: Our Father, grant us courage daily to live and to work for Christian freedom. *Amen.*

JULY 9

THEME: *Life's Unfinished Conquests*

PRELUDE: "Mine Eyes Have Seen the Glory"

CALL TO WORSHIP: Micah 6: 8

INVOCATION: In humility, our father, we have come to gain vision through serenity and silence, that we may go forth to face life's unfinished conquests of the spirit. *Amen.*

HYMN: "Lead On, O King Eternal"

ANNOUNCEMENTS

SCRIPTURE: Psalm 47

MEDITATION: Life is universally organized today for military struggle, but the greatest battles of our day are not so evident. Total war is but a surface symptom of organic malady; the real struggles lie deeper. An eruption of Vesuvius but reveals the seething interior of the mountain.

Life's unfinished conquests are battles of the spirit. Each human soul is a battleground on which contend the forces of evil, cautious compromise, and

complete commitment to Christ. Each community is a battleground where pagan attitudes of racial and cultural superiority contend with the spirit of Christ, who said, "Love thy neighbour as thyself." Each place of business knows the struggle of the forces of greed against the spirit of brotherhood. In these areas are the unfinished conquests of our age.

HYMN: "Lead Us, O Father, in the Paths of Peace"

PRAYER: In all duties committed to us, our Father, lend thy guidance. *Amen.*

JULY 16

THEME: *The Nation's Conduct My Concern*

PRELUDE: "When Wilt Thou Save the People?"

CALL TO WORSHIP: 1 John 1: 8-9

INVOCATION: O God of strength, forgive our sinful ways as men and nations. Renew a right spirit within us. *Amen.*

HYMN: "A Charge to Keep I Have"

ANNOUNCEMENTS

SCRIPTURE: Psalm 138

MEDITATION: God so created man that he is a social being. Your home and mine, and the homes of our neighbors, together form the colorful pattern of our community. With such variety as our talents afford, we need government to safeguard, guide, develop, and utilize for good the interests and the resources of our community. One broken home tears the fabric of the entire community. One Christian home makes the fabric stronger.

The nation is a composite of these communities, yours and mine. That fact makes me responsible for my nation's conduct. "Righteousness exalteth a nation: but sin is a reproach to any people."

HYMN: "Fling Out the Banner"

PRAYER: Father of us all, help us to guard the spiritual health of our nation. *Amen.*

JULY 23

THEME: *For Such a Time as This*

PRELUDE: "This Is My Father's World"

CALL TO WORSHIP: Joel 2: 12-13

INVOCATION: Our Father, make us to know the urgency of the gospel for such a time as this. *Amen.*

HYMN: "O God, Our Help in Ages Past"

ANNOUNCEMENTS

SCRIPTURE: Psalm 20

MEDITATION: Periods of war bring to the surface primitive passions. They are times that try men's souls. In the "Song of Deborah," perhaps the most primitive bit of literature in the Bible, we find the story of a woman who killed an enemy captain by driving a tent peg through his temple while he slept. But in the story of Esther, we see a queen willing to risk her own life to save her people from persecution. What great strides of moral advancement! In this day Christian men and women alike are called to raise up and hold high the standard of Christian love as the only way to personal and national salvation. "Who knoweth whether thou art come to the kingdom for such a time as this?"

HYMN: "O Zion, Haste"

PRAYER: Our Father, grant to us the courage to walk with Jesus in these days of lowered standards. *Amen.*

JULY 30

THEME: *God's Use of a "Chosen Few"*

PRELUDE: "Stand Up, Stand Up for Jesus"

CALL TO WORSHIP: 1 John 4: 12, 16

INVOCATION: Heavenly Father, help us to know that thou art always near, that we may minister in the spirit of love. *Amen.*

HYMN: "Lord, Speak to Me That I May Speak"

ANNOUNCEMENTS

SCRIPTURE: Psalm 33: 12-22

MEDITATION: The hope of the world is in its high-minded minorities. Pasteur, ridiculed by the French Academy of Science, but persisting until his scientific discoveries became a blessing to mankind; Florence Nightingale, working against almost insuperable odds to make nursing a respectable profession, and at last reaching her goal; Christopher Columbus, a laughingstock for insisting that the world was round, and finally proving his point; Roger Williams, enduring persecution and exile in order to establish in Rhode Island a commonwealth of free men—these are only a few of the world's benefactors, who dared to stand alone for the common good. We need such men and women today.

HYMN: "Who Is on the Lord's Side?"

PRAYER: Put in our hearts, O God, the song of those who have through all ages been faithful to thy will. *Amen.*

A BIFOCAL OUTLOOK ought to characterize the leadership training program of every local church. The "nearsighted" view might be expressed by the homely maxim: "Begin with what you have." The "farsighted" outlook could be summed up by the challenge: "The distant future must be conquered." Along the line of these two maxims runs a vital program of leadership training. No yearning for better leaders tomorrow ought to deter us from making an intelligent survey of present resources and utilizing those resources to the best possible advantage. On the other hand, no church can afford to expend its planning energy on a frantic, "hand-to-mouth" search for the leader to fill the immediate demand, with no thought for the years ahead. It is the conviction of the writer of this article that "the distant future *can* be conquered," and that a church can march a long way toward that conquest by a progressive program of leadership training.

Such a leadership training program should be backed by a carefully thought through philosophy of leadership training, by a well-balanced plan of procedure, and by attention to certain techniques of successful accomplishment.

A plan of leadership training is not likely to succeed unless it is rooted and grounded in certain fundamental principles. The first of these principles has to do with the value of training leaders. It is a truism to say that no organization rises higher than its leadership. If, then, leaders can be inspired and trained to do their work more effectively and happily, the whole tone of the church can be raised immeasurably. It is not just a matter of learning better methods of how a task can be done. The whole attitude of the worker can be transformed as he learns the larger significance of his work. I suppose that nearly every church has on its rolls the names of people of real ability, who have been "soured" on Kingdom work, simply because they tried to do a task without sufficient knowledge and skill, and therefore failed. Neither consecration nor training alone is sufficient; both are imperative. There is a clarion call for today's leaders to show their consecration by their willingness to pay the price in time, study, and training for the privilege of being a laborer in the Lord's vineyard. In these days when there is such an urgent demand for skilled workmen in every sphere, the church must

A BIFOCAL OUTLOOK *on* TRAINING FOR LEADERSHIP

By WILFRED T. PACKER

recognize the necessity of training its workers.

The second principle in a philosophy of leadership training is that all church boards and organizations form natural schools for training. Throughout the entire church, the ideal of making a study of one's job on a board or committee should be stressed and encouraged. Such an emphasis may well be at the very center of adult education. The slogan, "Know Your Job," or some comparable watchword, should be manifest in every department of the church life.

The last principle we shall mention in a carefully thought through philosophy of leadership training is the conviction that a vital program for training leaders *can* be established and carried out. It will take patience and planning, and persistence, and prayer, but it *can be done*. The prevalence of a defeatist psychology in this matter, or a magnifying of the obstacles in the way, is responsible for the fact that the churches in which a sustained leadership education program is in operation are still comparatively few.

So much for a working philosophy of leadership training. Let us turn to a discussion of a well-balanced plan of procedure. First, the church board of Christian education needs to adopt a sound leader training program that becomes an established and long-range policy for the church. This policy needs to include at least three phases: (1) the training of present leaders; (2) the training of adult future leaders; (3) the inspiring and training of junior and senior high young people. It will readily be seen that the first of these

phases is an application of the maxim, "Begin with what you have"; whereas, the others are applications of the maxim, "The distant future must be conquered."

If a church expects its leaders to grow through the study of courses, it is obvious that leadership training courses throughout the year should be provided. In other words, it is the responsibility of the church to establish an all-year schedule of opportunities for leadership education. Every pastor and board of Christian education would do well to master our denominational program for the training of leaders. Here is a program which, like that of the International Council of Religious Education, has been carefully worked out and revised over a period of years. It presents a rich variety of courses that may be offered. Why is it that so many pastors and boards of Christian education are not familiar with its plan?

In the local church, then, it is the responsibility of the board of Christian education to set up a schedule of courses that are given at different times throughout the year. Its next responsibility is to formulate some plan that will make the leadership courses interesting to the church and church school leaders. The board itself can urge, with varying degrees of firmness according to local situations, that each leader on the present staff should take at least one leadership training course each year until the First Series, Second Series, and finally a Third Series Certificate of Progress has been won. It will be found helpful if the teachers and officers adopt a covenant, one feature of which is to take at least one leadership training course each year.

The courses can be given in various ways and at various times throughout the year. We believe no quarter of the church year should pass without a leadership training course being offered. The ways in which the classes may be offered are legion. Many churches have a class during the church school hour on Sunday morning. Workers' conferences should be made a time for leadership education. The plan of holding several classes on the same evening, such as in the Christian Life Seminar plan, proves effective in many churches. Afternoon classes for mothers and housewives are practicable in some situations. A growing need is being felt for a more adequate adult education program in many a church. We suggest that perhaps during the summer quarter, a few leadership training courses be set up as electives. In many situations such a plan would not only provide opportunities for leadership education, but would also revivify the Adult Department of the church school.

When an adequate number of regular substitute teachers is available, a vacation for regular teachers may be declared, and if the "vacation" mood permits—a leadership class can be established for the regular teachers. One of the most valuable forms of leadership training is that received at summer camps and assemblies. A church will find itself well repaid if it makes provision each year for some of its teachers to receive the inspiration and instruction available at these great religious summer training grounds.

For those who find it difficult to attend classes, and for those who want to take courses more rapidly than they are available, the Home Study Courses are especially valuable. Information about these courses is exceedingly useful to the promoter of leadership training. If a prospect objects that he cannot possibly attend a class, the presentation of the Home Study plan is psychologically disarming. The local church will also find that co-operation with community schools of leadership training is essential. In community schools, the more technical methods courses can ordinarily be handled much more adequately than in the local church. In situations where there is no community school, the leaders in a local church could well start agitation and planning for such a school. With such a variety of ways and means available, there would seem to be little excuse for a local church not fastening on some workable plan.

We have been speaking of formal classes in leadership training. There are of course many less formal possibilities available. A church school library and a method of keeping its books in circu-

lation are very valuable. Attendance of workers at conventions and institutes helps mightily. Private conferences with the pastor or other church workers open the way for real leadership growth. A church school can well afford to make BAPTIST LEADER available for all its teachers and workers. When once the leaders of a church are convinced of the worth of training for Christian leadership, the possibilities of approach are manifold.

So much for our discussion of the maxim: "Begin with what you have." Let's not stop there, however. How about the future? Has the adult man power of the church been tapped until it is drained of all possibility? Probably not, in most churches. All new members of a church should be interviewed carefully in regard to their abilities and leadership experience. Such an interview can likewise introduce the new member to the leadership training program of the church. Then too, a "man-power commission" of the board of Christian education should fine-tooth comb the church rolls for leaders not now being utilized. There are those whose talents have been overlooked, who need the challenge of Christian work placed squarely before them. Perhaps some of them are waiting for the debris of an old misunderstanding to be cleared away. There are others whose confidence in their own ability has to be rehabilitated. The church that has in operation an adequate leadership training plan is in position to thwart that devastating objection—"I don't know how." Our church is planning a "talent census" in connection with next fall's Church Loyalty Crusade.

We have not yet taken up, however, the most important emphasis, and the one which takes the most imaginative thinking and careful planning. "The distant future is yet to be conquered." If the church tomorrow is to be manned by leaders capable of coping with the colossal challenges of the postwar world, it must today discover, inspire, and train such potential leaders among its young people. The Baptist Youth Fellowship emphasis on training for leadership goes a long way in this direction. In our judgment, the apprenticeship plan is sound and workable. After a corps of future teachers and church workers has been discovered among the junior high and senior high young people, they should be continually challenged not only with the ideals of Christian leadership, but also with the means available for acquiring needed skills and techniques.

Our church has adopted the plan of establishing scholarships for the training of these young "apprentices." Adult classes and individuals pay one-half of their expenses to the summer assembly, or if the apprentice cannot attend such

an assembly, he is given a like amount of remuneration in religious books, pictures, or music. In return for the scholarship, he is required to give the church school a minimum of fifteen hours of work as an apprentice, helping in one of the departments, in secretarial work, or in some other capacity where he can learn the progressive principles of Christian education. He is also encouraged to take courses in leadership training. The vacation church school offers an excellent laboratory experience for the training of these young apprentices.

It should be pointed out that such a plan must not interfere with the regular church school classes for young people. Probably no part of a leadership education program is quite so important in conquering the distant future as the inspiring and training of young people.

A Leader-trained School

(Concluded from page 14)

vestries of some churches. Public libraries will often co-operate in providing for reading books desired by the leaders.

3. Coaching is one of the most productive ways of helping leaders and yet one that is seldom used. It needs a leader who has genuine insight into the work to be done. Perhaps one of the main places where coaching is helpful is in lesson planning.

4. Apprenticeship. Apprentice teachers being present in the class each Sunday observing and having personal conferences with the teacher following the class session.

5. Observation. Observing in other churches, departments, or classes. Arrangements should be made ahead of time and the situation chosen be one that would be helpful. The visitor should be given instructions as to how to observe.

6. Self-rating scales and Church School Workers' Covenants would lead to the realization of the need for help.

CLOSING MOMENTS

A summary of the needs for training in your school and ways in which training can be secured should lead to the formation of a definite program for training and how that program can be promoted and carried on. This should be followed by a few moments of silence for personal consecration to the task and a closing prayer of consecration led by the pastor.

THE greatest and most successful leaders always have depended upon God for success while they tried to fulfill their part as true, faithful servants of God, obedient to his will.

Children's Leader



Ralph Berry

Developing Appreciation In Children

By JEAN LOUISE SMITH

WHY SHOULD the teacher of children in a church school try to develop appreciation in her boys and girls? Why not leave this area of experience to the public school where the teachers are trained in art, music and nature study and are seemingly much better equipped to help the children to appreciate these phases of life?

For one thing, it is certainly true that worship and appreciation of the beautiful are very closely related. At times it is extremely difficult to know where one leaves off and the other begins. It can be said safely that appreciation of the beautiful may be an important prelude to worship and frequently it occupies a place of importance in worship itself. Experience is incomplete when it achieves a feeling of appreciation of high values and no opportunity is provided for worship that acknowledges God as the Maker and Author of beauty and goodness. Further-

more, worship adds a note of completion by giving an opportunity to express thanks for beauty.

Another reason why Christian leaders are concerned to help children love and recognize the beauty in the world of nature, art, music and other experiences, is that they are eager for the child's growing world to include the most beautiful experiences of life. Widening interests in the world and its beauties lead to a more integrated life. Who knows but that a deep interest in music may lead to taking up music as a profession, or it may serve as a leisure-time interest that provides great enjoyment. While the church does not profess to offer vocational guidance or development of artistic skills as one of its chief functions, the church is vitally concerned with anything that leads to the growth of a fuller, happier and better adjusted personality. Development of increased sensitivity to the beauty that man and God have created

certainly has a place in the church school program with youth and children.

What are the important factors in guiding children into appreciation?

The teacher's attitude is so important as to be a prerequisite. Children "catch" so much from what goes on around them. They reflect adult attitudes more than we like to think. Joan thinks a certain piece of music is "so pretty" because Mother plays it on the piano. Peter notices a picture that his teacher remarks is one of her favorites, as she carefully hangs it in a prominent place on the wall. He identifies the same picture in his home or other places and says, "I like that picture. We have one just like it at Sunday school."

One teacher was playing a beautiful lullaby softly, while the children were arranging themselves for a story. Her own attitude of appreciation of this music was shown by her quietness and absorption in the music. But she was not so absorbed that she failed to notice the relaxation and rapt interest of most of the children.

"Perhaps this is the time for our worship," she said.

Although she had planned to have the worship after the story, her sensitivity to the children's attitude led her to see that their mood of appreciation led naturally to worship. Had she not approached her music with appreciation, she could not have led the children so naturally into their attitude.

Have you ever noticed how gently a professional jeweler handles his rings and watches, how carefully and tenderly he lifts them out for display and replaces them? You could be sure they were valuable just by watching him. The same is true as we try to help children to love beauty. If the teacher busies herself with other duties while the music is played, if she hurriedly places a beautiful picture in a poorly lighted place where only a few can see, or if she rushes the children through the park on a day splendid in seasonal beauty so that they may find a spot for storytelling or worship, then she fails in the first step toward guiding children to an appreciation of beauty.

The next step concerns itself, obviously, with background. No child will develop much interest in religious art if he never sees a beautiful, fine picture in his church, or if his department meets in the basement where no effort has been

made to provide tasteful surroundings worthy of religious education and worship. If a child has no opportunity to hear the finest in church music, to sing the better hymns and to gain some understanding of them, then he never will know how greatly music may contribute to his worship. An environment of art, music, nature, and opportunities to hear good stories, as well as provision for children to create art and learn more about it, are very necessary.

The newer methods of teaching urge us to start with children where they are—to build upon the experiences they have had. So, in addition to having an attitude of appreciation yourself, and providing surroundings and atmosphere that bring children into contact with beauty, you will want to discover the backgrounds and interests of the children. Find out the children's hobbies. Perhaps your department has an ardent nature lover or two who can enrich your experiences in the open by identifying birds and trees. From him, others may acquire an interest and reach out into new and unexplored delights of the wonders of nature.

Perhaps you have several would-be artists or musicians in your group. Use their talents and seek their co-operation to lead the others into the delights of expressing the creative urge or to enjoy some of the greatest paintings, stained-glass windows or church music.

Not only will you use what interest and talent you find in your group, but also you will open new doors to lead the children into new areas of appreciation. You must be alert and keen to know when to supply this new and needed information.

Facts in themselves have little value. It is only when they are related to experience and are needed to enrich experience that they assume importance. For example, suppose you are a lover of Bach's music and sincerely wish the children to come to the enjoyment of some of this glorious religious music. You might have several formal "lessons" on the music of Bach, giving the facts of his life, playing much of his music and explaining it in simple terms. The children might listen respectfully and absorb some of the facts, but for what purpose? How have you related it to their experience in such a way that they will seek more of this music of their own accord?

Now let us see how one group went about music appreciation in another way.

In Miss Young's Junior Department there were two children, Frances and

James, who had come to church school quite early in order to take advantage of a ride to church. Instead of waiting restlessly until the others began to arrive, the two formed a habit of going into the church and sitting quietly to listen to the organist practice. One day they grew bold enough to steal up on the organist and watch him closely. When he had finished, they pounced upon him, asking dozens of questions! Being a patient man, he explained something about the organ and then, as they begged him to play once more, he played a lovely Bach air. The children went to their department impressed, reverent and full of a warm sense of appreciation which they probably could not have explained very well.

Miss Young listened attentively as Frances and James recounted their experiences. The department was thinking and talking about worship, and the teacher was alert to this new opportunity to let the children have a vital part in it.

"Would you tell the others about the organ and the music?" Miss Young asked Frances and James.

After the two had told of their morning's experience with evident enthusiasm, one of the children implored, "Why can't Mr. Tyler play for us?"

"Let's have our worship in the church next Sunday," suggested another.

That morning an adventure in understanding and appreciation of church music was born. The interest grew and grew, taking many weeks to unfold and develop. The children eagerly became acquainted with the greatest of church music through listening and singing. They even wrote some music themselves and had the supreme joy of hearing their simple melody played on the organ. Their approach to worship and their

awareness of the place of music in religious experience were wonderfully developed. How much farther and deeper this type of program goes than formal lessons in appreciation! So much of appreciation depends on capturing the moment, on having a keen awareness to that which is already going on and building from there.

In conclusion, a word needs to be said about creative expression of the arts. Give every opportunity for the children to *do something* about their feelings of appreciation. Free painting, modeling, writing and even an opportunity to compose simple melodies to which the children may write words so that they may be sung, will add wonderfully to the experience of appreciation. Young children, especially, will have little embarrassment in doing these things. Have the materials for this work and time to do it and when the impulse is present, let the children work it out. Not all will choose the same medium. Not all will participate at the beginning. For those who are at a loss when it comes to creative expression, more guidance needs to be given, more help and suggestion. Use what the children have created. Use the music and art in worship and discussion. Use the flowers or leaves they have gathered for decoration. Make the children feel that what they are doing counts. Always relate appreciation to worship by giving worship the dignity of a beautiful setting and by providing an opportunity to express thanks to the Creator of beauty for his gifts.

Above all, do not expect children to have adult appreciation and interests. Children come about their experiences differently from adults. More often than not they surprise us by the depths they have reached and the heights climbed.

CHILDREN NEED OPPORTUNITY TO DO SOMETHING ABOUT THEIR FEELINGS OF APPRECIATION
Loder



How Many Volunteered?

By PEARL ROSSER

HAVE YOUR FOLKS heard about the plan to enlist workers as Volunteers in Christian Service to Children? How many have responded?

If you are a pastor, a church school superintendent, or are in any way responsible for securing leadership for guiding the children, you realize how seriously the man-power shortage has affected the church. The plan for securing Volunteers in Christian Service to Children seeks to urge men, women and older youth to volunteer for the many services which minister to children in the home, in the church and in the community. Should there be a need to tell the members of your congregation about it, you can secure a small leaflet which suggests the need, for services through their local church.¹ The next step, and a very vital one it is too, is to harness each offer of service with a worth-while job and to help the volunteer to secure the proper training for doing it well.

A list of jobs should be made by some person or committee who will make a thorough study of it. This list will depend upon the needs of the community in which you live and the work to be done in your church. The list should then be posted on the church bulletin board or published in the church bulletin. Perhaps some of the youth or adults will make an attractive poster-list.

The following might appear on it:

SERVICES NEEDED FOR *Our* CHILDREN

In the Home You May

1. Conduct family worship
2. Plan and carry out family outings
3. Develop family enterprises in community usefulness

In the Church Teachers and Leaders Are Needed for

1. Sunday School
2. Vacation Church School
3. Weekday Church School
4. Home Visitors
5. Club and Recreational Groups

In the Community You May

1. Work with public school teachers in providing "after-school" activities for children of working mothers

2. Give one day a week to the day-care center for little children of working mothers
3. Serve as a helper in one of the children's activity groups such as Cubs, Brownies, Boy Scouts, Girl Scouts, 4-H Club
4. Protect children from labor exploitation and from harmful working conditions
5. Serve as contact person between the church and the juvenile court

WHAT WILL You Do?

Visit the pastor at once, tell him what you will do and give him your name, address, telephone number and the number of hours you will serve.

After the list has been posted, the pastor or some person so delegated should be prepared to furnish immediately upon request the information concerning how one goes about getting into the work, and preparing oneself for it. A manual has been published for the use of pastors, directors of Christian education, local church committees and others responsible for enlisting volunteers. This suggests the general responsibilities of each task, and gives resources for self-preparation.² A personal conference should be arranged with the volunteer within the week in order to make sure that he gets into the work for which he is best suited. This is exceedingly important. It is essential that every volunteer be put to work as soon as possible, but the right job must be found for the right person in order that the worker may have a sense of enjoyment and achievement in the work.

Periodically from the pulpit or in the church bulletin issued each Sunday morning, announcement should be made of the new workers who have volunteered for Christian service to children. The prayers of the entire church family should be solicited for each worker. The gratitude of the church should be expressed to these volunteers.

Occasionally, too, the workers who have given months of faithful service should be remembered. The thanks of the church should be renewed to them.

Make sure that someone keeps in touch periodically with the volunteer to see that the work is progressing satisfactorily and to discover how the church can assist in improving the service. Sometimes the worker needs additional equipment or materials. Sometimes counsel or advice will help to solve a critical problem. Sometimes only a

(Please turn to page 22)

² "Volunteers in Christian Service to Children." Single copy, 25 cents. Both may be ordered from the International Council of Religious Education, 203 North Wabash Avenue, Chicago 1, Illinois.

Christian Teaching Through Judson Keystone Primary Courses

THE WORLD PARISH DAYS held in our churches last year made many fine contributions to the life of our denomination. Not the least of these was the opportunity to become better acquainted with the program of Christian teaching being carried on in our church schools. Each church found its own way, through exhibits and reports, of presenting its own program.

The Primary Department of the First Baptist Church of Los Angeles, under the direction of Miss Nan F. Heflin, principal, told their story through seven exhibits, pictured on the opposite page. One showed the lesson materials themselves, and the others illustrated what had been done in the area of the six goals or objectives of Christian Education for Primary Children on which the courses are built. The exhibits are briefly described below:

1. Relationship to God. The exhibit included booklets illustrating God's care, small drawings and murals showing how people have worshiped God, a chart listing what has been learned about God, and a place of worship that could be used in a child's room at home.

2. Relationship to Jesus. Here were Palestinian houses and furnishings made during a unit on "The Boyhood of Jesus," pictures and verses to recall stories, and a chart about "Jesus the Friend of Children."

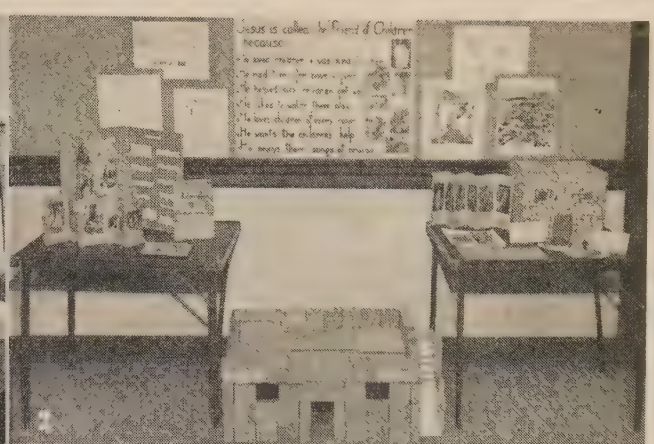
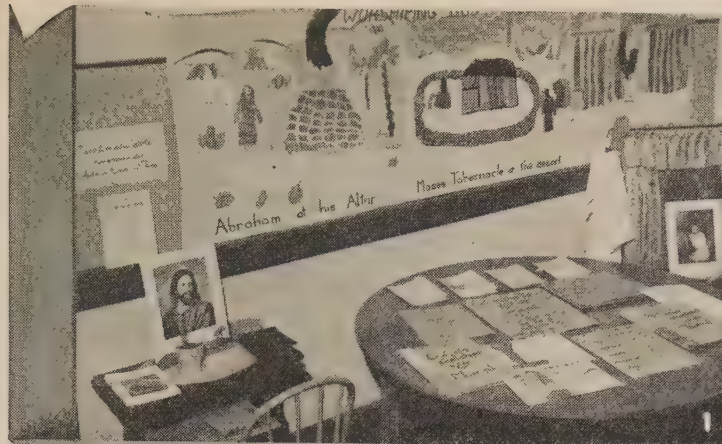
3. Relationship to the Bible. This exhibit included illustrated Bible verses, movies of Psalms 23 and 100, a Bible word book, and many models made for the Bible Museum.

4. Relationship to the Church. This interest was illustrated by posters showing "Friends at Church," "The Church in the City," "What We Like About Our Church," and "Worship" and by models of stained-glass windows.

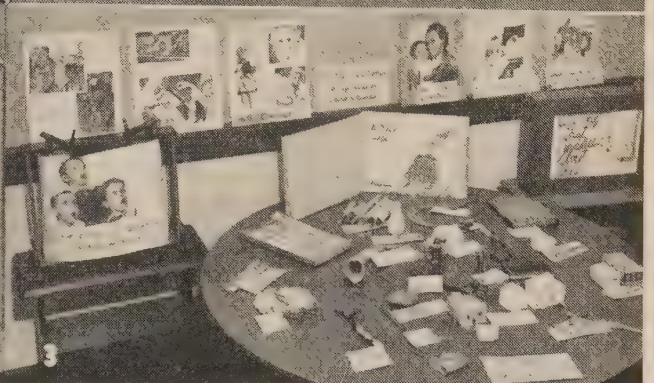
5. Relationship to Others. The children's missionary studies were illustrated with charts, posters, scrapbooks, drawings and models, with a globe of the world and with the boat that received missionary offerings.

6. Relationship to Oneself. Charts showing physical and spiritual development in everyday living and gifts made to insure Christian growth on the part of the children and happier living for others made up the last of exhibits illustrating the six objectives.

¹ "In the Service for Children." \$2.00 per hundred.

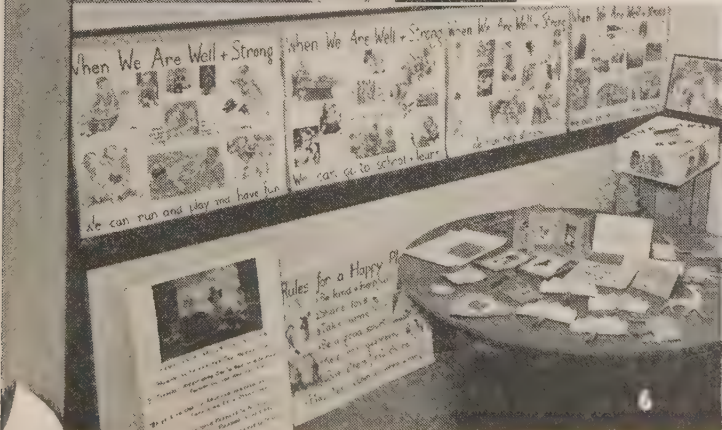
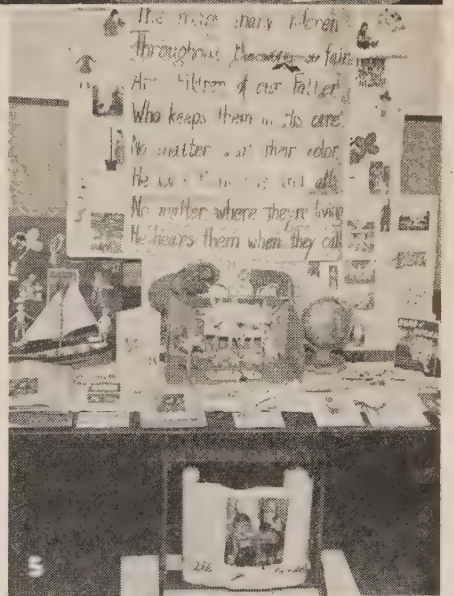


How Primary Children Learn Through Judson Keystone Courses



1. WE BECOME BETTER ACQUAINTED WITH GOD AND WITH WAYS OF WORSHIPING HIM.
2. WE LEARN ABOUT JESUS THE FRIEND AND HELPER OF ALL.
3. THE BIBLE BECOMES IMPORTANT AS WE STUDY ITS TEACHINGS AND LEARN HOW BIBLE PEOPLE LIVED.
4. WE FIND OUT ABOUT THE WORK OF OUR CHURCH AND DISCOVER WAYS TO HELP.
5. FRIENDS AROUND THE WORLD BECOME MORE REAL TO US.
6. WE LEARN TO LIVE AS FOLLOWERS OF JESUS.
7. THE PRIMARY GRADED LESSONS.

PHOTOGRAPHED BY RALPH BERRY
PLANNED BY NAN F. HEFLIN



The Juniors Play a Bible Story With Marionettes

By MRS. M. W. POMEROY

THE JUNIORS in the church school had become interested in the idea of making dolls to represent characters in Bible stories. This led to the request, "Can we make marionettes in the vacation church school, and play a Bible story with them?" The junior work was planned with this request in mind.

At the beginning of the vacation church school, the juniors chose the story to be used. They decided on the story of the prodigal son and the loving father. Then they began to plan for work. At first everyone wanted to make marionettes, and for a time it seemed as though there would be dozens of marionettes and nothing else. With a little guidance, however, they soon realized that other work also was needed if a marionette play was to be given. Committees for work were decided upon, and membership was chosen.

The Script Committee read carefully the story in the Bible, and wrote it in play form in their own words. They tried to keep in mind the fact that action would be carried out by marionettes, not people. This committee was composed of three juniors.

The Costume Committee made a study of all available Bible pictures to see what kind of clothing was worn at that time. They planned costumes for the marionettes on the basis of this research. The costumes were made as soon as the work on the marionettes had progressed far enough to know the proper sizes.

The Stage and Scenery Committee made a stage out of a large carton. They cut away the front and top of the box, and then cut panels out of the two sides so that the marionettes could make entrances and exits through the panels. Curtains for the stage were hung on a heavy cord that was strung across the top of the box in front. The same group of juniors painted scenery for the three scenes upon which the Script Committee had decided. They used old poster board for this purpose and practiced shifting the scenery in and out of the box. They also made the needed furniture and modeled a few pigs from clay.

As a final step in their work, the Stage and Scenery Committee placed the little stage in front of a regular length burlap stage curtain, placing it so that the front of the stage was even with the burlap curtain. They cut a rectangle out of the burlap the size of the miniature stage. In this way, those who manipulated the marionettes were hidden from the audience as they stood back of the small stage and behind the burlap curtain. Stage lighting was worked out with two floor lamps behind the burlap curtain, one lamp on each side of the small stage.

The Marionette Committee made the marionettes. The figures were very simply cut from unbleached muslin in two pieces—a front and a back. These were sewed up the sides like a rag doll. After some experimentation the juniors decided that the best stuffing for the head and chest was cotton, while sand proved most satisfactory for the arms and legs. One boy suggested that lead sinkers on the ends of the hands and feet would make the movements more definite; his suggestion was tried out and approved. Features were painted on the cloth faces, and yarn was used for the hair. The father's whiskers were made of gray crepe hair such as is used in dramatics. There was great enthusiasm as the dolls thus became characters, and as they were dressed in the costumes provided by the Costume Committee.

A group conference was held when the time came to string the marionettes for action. The juniors first tried to manipulate them with one set of strings, and then decided to use two sets. Accordingly, two sticks twelve inches long



were used for each doll. One stick carried a pair of strings, each tied to one of the doll's knees; the other stick had three strings, one to keep the head erect and one for each of the hands. Of course all the juniors had a chance to try manipulating the marionettes.

Because the children were of junior age, it did not seem wise to have the person do both the speaking and the manipulating, as might be the case with older people. Instead two juniors were chosen for each character, and one spoke the words while the other moved the marionette.

What an occasion the first rehearsal was, for the audience as well as for the actors!

"I like the way the brother stamped his feet when he saw the prodigal son coming home," said one junior.

Other juniors commented on action or speeches that they had liked. Still others made helpful suggestions for improving the play, and these were tried out.

"We could use the same marionettes for other Bible stories," was proposed.

"Let's invite our parents to see our play," was the next idea. This met universal approval, and it was done.

"That was fun," declared the juniors at the end of the school.

"It was truly a memorable experience in creative activity," said the teachers. "We certainly would recommend it to other leaders in vacation church schools."

How Many Volunteered?

(Continued from page 20)

word of encouragement and appreciation is needed.

Whenever possible the evidences of accomplishment in these services to children should be brought to the attention of the church family. Periodically a report of the work done should be made to the official board or committee of the church.

Conferences either individually or in groups should be arranged whereby the
(Please turn to page 24)



The Visitor In the Nursery Class

By BESS V. NESTER

VISITORS in the Nursery Class sometimes present one of the greatest problems to the leaders. However, it is important for parents to visit occasionally, and sometimes until the child feels at home and is willing to stay alone, it is necessary for one parent to stay with him.

One of the purposes of the Nursery Class in a church school is to help parents with the religious nurture of their children in the home and to demonstrate good methods of child care and training. Parent classes and mothers' clubs are important and will fulfill this purpose in part, but actual observation of a group of children guided by trained leaders in as natural environment as possible is a valuable supplement to the training a church may provide for its parents.

Here where the furnishings and equipment have been planned with the religious growth of the children in mind, and where little children of the same age are allowed to choose their own interests and activities and are encouraged to co-operate and to share with each other, a parent is able to see the reactions of his own child and to learn whether that child has made the proper adjustments. Through such observations

and by conferences with the leader, the parent may determine the best methods to use in the home and be able to supplement the teaching done in the Sunday morning class.

In spite of the fact that all leaders are aware of the value of observation and of the necessity of visitations of parents in the case of timid children, they seldom urge adults to attend because of the problems they so often present. Some parents are anxious that their children have more formal teaching and by their attendance they discourage the leaders in using the better methods and hinder the maintaining of a natural atmosphere in the room. These parents do not see the value of the informal procedures used nor do they understand that real little children "learn" as they play. Sometimes they feel that if their child has not learned to repeat at least a verse of Scripture his morning has been wasted. Then there is the parent who wants her child to do all that any other child in the room does, especially to take part in any group activity. Thus Mary is urged to sing with the other children, to take part in a game and is told that she cannot come again unless she does as she is told. This not only is harmful to Mary but it can upset the whole group.

Some parents remain in the Nursery Class for the mere pleasure of watching the actions of the children. Most adults enjoy children and not all are thoughtful enough to refrain from laughing at their "cute" performances. Often these adults create so much confusion that it is most difficult to do anything creative with the children. Some children are encouraged by such an audience to become show-offs while others are embarrassed and withdraw into themselves. The leaders cannot do their best under such circumstances. Other visitors may not pay too much attention to the group but will visit with each other during the entire session, without thought of the disturbance it causes.

All adults would agree that the Nursery Class room belongs primarily to the children. Too many adults should not be allowed in the room at the same time, especially if space is limited. The Nursery Class leader has every right to limit the number of visitors and to make certain restrictions. In well-managed nursery schools, screens that have only a one-way vision enable visitors to observe without being seen by the children. The adults can sit in a separate room and see all that takes place without the children being aware of their presence. This is ideal in two ways, as it has no effect upon the children and the observers can see the procedures in a natural and customary situation. A separate room for this purpose is impossible in most church nurseries, but in the larger rooms where the adults would not be in too close proximity to the children a one-way vision screen might be provided to enable them to be unseen observers.

Where such a screen cannot be provided, adults may be asked to sit quietly as far from the group as possible. The leader should ask that they refrain from talking and from laughing at anything a child might do or say. The number of visitors allowed at one session will be determined by the size of the room and of the group of children. The children never should be crowded; in a small room one or two adults might even seem to be too many. Sometimes, if it can be done without interfering with the children's own initiative and naturalness, these adults may be able to enter into the activities of the children and to help the leaders unobtrusively.

Many times skillful nursery leaders have been developed through just such experience. The mothers who have needed to stay with their children have learned to help the teacher by following her example and using her suggestions as to procedures. A nursery leader thus can

(Please turn to page 24)

Three Lions





Baby Wants a Corner

By ALMA JONES

HERE THEY COME!—the 3,200,000 babies of 1943! Is everything in readiness for them in your church? In the first two years of the present war, one million more babies were born in this country than in the last two years of peace. These babies were born in a sadly mixed-up world—but one thing is certain—they are just about as important as anything in it.

What are our churches doing to provide a place for them? One minister was heard to say recently, "I'm sure I don't know where we could put a nursery in our church. Every room is being utilized and there is no immediate possibility of enlarging our building."

Have you ever had the pleasure of watching a busy household prepare for the arrival of a new baby? Everything that is said and done for months beforehand has to do with the expected event. Father builds some new equipment. Mother prepares clothing and a bassinet. Sister or brother share joyously in the preparations. Everything from pins to prams and cribs to creepers is purchased. The daily life in some Christian families revolves around this new life which is to be placed in their keeping.

Yet, often these same parents find it difficult to attend the church of their choice because the leaders of today have not provided an appropriate place for the leaders of tomorrow. Every church should make adequate provision for the nursery babies who are brought to Sunday school or the church services. The size of the church and the number of babies enrolled in the Nursery Department will determine the number of rooms needed if you are planning to build. In remodeling it is often as easy to pro-

vide several rooms if thought and deliberation are given. Just as babies are entitled to a corner in your hearts and homes so should we plan our church homes to take care of their spiritual and physical needs.

Our government offers a special course of training for volunteers to go into a day nursery and care for little ones. It is just as much the church's job and duty to prepare the place and the leadership for them also—so that the feeling of security that they sorely need will be found in the church.

How Many Volunteered?

(Concluded from page 22)

volunteers may keep abreast of the new plans and materials being made available for his or her specific job. Fellowship with others in similar services should be arranged so that the workers may be strengthened in the realization that others are working also.

From time to time these workers should be supplied with helps for their own personal spiritual enrichment. The church would do well to provide them with a subscription to *BAPTIST LEADER*. *The International Journal of Religious Education* is stimulating and contains practical suggestions for Christian services to children.

All of this has been written with the thought that people have volunteered. Could it be that there are still many who could and should volunteer who have not done so? What then should be the next step? Their services are vital to the success of this plan. The needs of the children are very real. How shall the needs and the services be brought together?

If adequate public announcement has been given by way of mention from the pulpit and through printed materials, we must then take the personal approach. A list of the members of the congregation should be made with an indication of the possible services for which each is best qualified. Persons already at work should not be asked to take on more than they are able to accomplish. A personal interview with those not working should be arranged with a view to getting them to register.

First assumption should be that everyone can do something and that time can be found for volunteer services to the extent of at least two hours per week. We must endeavor to help each person to realize that the work of the Christian church is over 90 per cent dependent upon volunteer leadership. It must be seen, too, that the truly strong church is one in which every member

does something.

A further assumption, backed up with real information, should be that in this war period a real emergency exists with our children. Now as never before they need the security and spiritual strength which comes from a personal relationship to God through Jesus Christ. How shall they have this except as in home, church and community Christians who are concerned help them to know God and to experience his loving care through persons? Idleness and lack of guidance bring children into juvenile courts, involving a tremendous expenditure of time and money. The same amount of time and money invested in Volunteer Christian Services to Children would provide the Christian teaching and guidance necessary to lead each child into the "abundant life."

Jesus said, "Let the children come unto me. Forbid them not for of such is the Kingdom of heaven." No apology is needed to approach men, women and older young people of our Christian churches to ask them to Volunteer in Christian Service to Children.

The Visitor in the Nursery Class

(Concluded from page 23)

discover the possibilities of each mother who helps, and when a new leader is needed can choose one wisely. The mother selected may then be provided with reading material and given every opportunity possible for her further growth as a Nursery Class worker.

Because of the importance and often of the necessity of having visitors in the Nursery Class and because of the problems it presents, the leader is faced with a difficult task. It requires tact and wisdom to handle many situations which are sure to arise. To make the task easier for the leader and the experience more helpful for the visitor, it is well to have typed or printed information blanks to give each upon arrival. The suggestions in black and white as to the conduct of the visitor will carry more weight and will be more likely to gain the co-operation desired. The paper should carry a sincere and friendly welcome to the visitor, a brief explanation of the procedures used, an informal statement of some aims of the Nursery Department, a suggested list of things to look for as the session progresses, and a request that the observer sit quietly and refrain from laughing at the children or from commenting until the session is over. The "Suggestions to Our Visitors" can be so worded that the same paper can be used at any session throughout the year.

Helping Beginners to Know God

By ESTHER FREIVOGEL

I cannot see God when I look,
But still I know he's near—
My mother's love, my father's care,
The food I eat, and clothes I wear,
The singing birds and flowers bright,
The stars that twinkle in the night,
Help me to know that God is near,
Help me to feel that God is here.

From what do a little child's thoughts and feelings about God come? He gets them largely from his everyday experiences with natural phenomena and people. These thoughts and feelings may be the beginnings of a Christian or non-Christian concept of God, depending upon the persons with whom he is associated. "Helping beginners to know God" is being given special consideration in this article because it is so closely related to the July units of both the first, and second-year lesson materials. "God's Good Gifts" reveals God working through natural phenomena, while "Friends Who Help Us" reveals him working through people.

Learning About God Through People

The child's first thoughts about God and attitude toward God come from his parents. "But the parents of many of my children are indifferent to religion," you say. "Most of them do love and tenderly care for their children, but they make no effort to teach them about God." These children are experiencing something of God's love and care, even though they are not hearing about him. When they are told about God, they might truthfully, as did Helen Keller when a child, say, "I knew him all the time, but I did not know his name." Often parents want to teach their children about God, but they feel inadequate to the task. This is an excellent time to acquaint them with helpful materials. Your church school should have a circulating library which includes books such as these:

Opening the Door for God (A Manual for Parents), by Herman J. Sweet.

Tell Me About God, by Mary Alice Jones.

The Opening Doors of Childhood, by Lewis Joseph Sherrill.

Their Rightful Heritage, by Florence M. Taylor.

These books will help teachers as well as parents in acquainting little children with God.

God's care is often looked upon by

little children as a magical thing, until they are helped to see care coming to them through people—a loving person or persons in the home, an understanding teacher, friendly helpers such as a doctor, policeman, or postman. When little children come to appreciate that God's care often is expressed through people, they will sing with understanding:

"How strong and sweet my Father's care,
That round about me like the air,
Is with me always everywhere,
He cares for me."

This song and "Something Happy," No. 15, in *When the Little Child Wants to Sing*, are excellent ones to use with either of the July units.

"What is God like?" When we ask this question, we are like Philip who said to Jesus, "Lord, show us the Father." Jesus replied, "Have I been so long time with you, and dost thou not know me, Philip? He that hath seen me hath seen the Father." (John 14: 8-9.)

We want our children to come to know God as Philip did, through Jesus. No opportunity for presenting Jesus

as a loving, forgiving friend should be overlooked. We must try to help our children to know Jesus as the children of his own day knew him. If this is done, they will gradually come to the realization that God is like Jesus. Little children do become acquainted with God through people, and the most perfect revelation of God is in Jesus. We should make the most, then, of the opportunities presented in Session 2 of the First Year and Session 1 of the Second Year Quarterlies for the summer months. Along with the stories to be recalled or told for the first time may be associated the second stanza of the song, "In Galilee Beside the Sea," No. 45, in *When the Little Child Wants to Sing*. Pictures and verses will help to make Jesus real to the children.

Learning About God Through Prayer

The prayers of adults help to shape the child's ideas about God. The prayers of some parents reveal God as one who is interested only in children's misbehavior; those of many teachers reveal him only as the giver of good gifts to whom we owe praise and thanks. Our prayers should be varied, revealing God as a loving Father who cares for his

Eva Luoma



HELPING BEGINNERS

By LENA WEISENFELDER

children, who rejoices in their joys and is sad but ever ready to help when things go wrong, who knows our prayers whether we say them aloud or just think them, who speaks to us through kind and loving people and through the wonderful works of his creation.

Give careful thought this month to the content of the prayers you use with your children. Helpful ideas will be found in the book, *Prayers for Little Children*, edited by Mary Alice Jones.

Learning About God Through His Creation

Often we are too quick to answer, "God," to a little child's questions. If he is helped to wonder about the birds, the flowers, the food he eats, and clothes he wears, he will discover God for himself. He is ready, then, for "the name." It is true that beginners have had experiences with all of the things dealt with in the unit, "God's Good Gifts." But an immediate experience in which they are led to wonder about the source of each good gift, will make God's goodness and loving care more real to them. When an immediate experience is impossible, play which recalls real experiences the children have had is a good substitute. Each session plan of this unit contains suggestions for one or the other of these. In planning and conducting the session avoid skipping over these suggestions to get to the story. The following verses used in connection with play or real experiences may help to stimulate the children's wondering:

"Little birds a-singing,
Singing in a tree,
Many children wonder
How you came to be.

Flowers bright with colors
That we like to see,
All the children wonder
How you came to be."¹

Learning to Know God Through Godlike Living

A child who is irritable and selfish, who cannot get along with anyone, will have difficulty in appreciating a loving God who cares for others. The child who is gentle with a young baby and has helped in its care, who has found joy in unselfish play and delight in planning surprises for others, has experienced, in a small way, God within himself. Both of the July units suggest activities which will help to turn the child's thoughts from self to others. "God is love," and they who love are of God and know God.

A Sense of Security

William came to us from the Nursery Department where his mother was a helper. He was shy and timid and was reluctant to have his daddy leave. He was afraid he might go without him. The wise father thought of a plan. He left his coat and William knew that Daddy would not go home without his overcoat. He soon became adjusted and after entering weekday kindergarten he participated more readily in the activities.

One Sunday during the expanded session as the children were getting ready for lunch, the teacher noticed William had arranged some orange crates for a counter in a store. She put the lunch cookies in the store and each child in turn "bought" his cookie for lunch. After all were ready, William joined the group around the table. Before returning thanks we sang, "Thank you, Mr. Grocer" ("Our Helpers," *Songs for the Preschool Age*).

The Beginner Choir

Sometimes when most of the children do not seem to be in a singing mood, the teacher will notice one or two who are singing. She calls one and asks him to stand close to the piano and sing for the rest of the children. Occasionally a child refuses, but as a rule if he has been singing he is ready to come. After listening to Bobby the teacher may invite one or two others, watching the group as she does so, to see who is interested. Soon there is a little choir. The children are told that a choir is what we call the group of people who sing special music in the church service. The rest of the children usually are ready to join in the group singing after this.

On one occasion when we were using the song, "Call to Worship," (*When the Little Child Wants to Sing*) we had one

COMING

Learning in the Nursery Class

An entirely new course for nursery children with detailed plans for fifty-two sessions—this is the help nursery teachers have been wanting. Ready for use in October. Watch for further announcement.



Three Lions

child sing the first line and the others sang the second with him.

If there is talking, the teacher may stop the pianist and ask the children, "What spoiled our song?" Nearly always someone will say, "Billy was talking." The teacher will respond, "Talking and music do not sound well together." Or, she may let them finish the song, and then question them and say, "Let us try it again without any talking and see how much better it sounds."

Getting Acquainted with Other Helpers

It was vacationtime, and the secretary of the Beginner Department was away for the summer. One Sunday there was a shortage of helpers and the teacher wondered who would take the offering and the Beginner Department report to the office. It was in another building. The children had visited the church several times but had not gone to the office. She chose two children who were to be promoted in the fall. They were sure they could find the office and they did. The next Sunday one of the two was chosen again. He was permitted to choose another six-year-old to go with him.

Each Sunday during the vacation period a different child was chosen thus giving the six-year-olds a special part for the remaining time in the department. The children got acquainted with other helpers. The general secretary reported, "That was the nicest thing you ever did. We enjoy having the children come." They co-operated beautifully, too. In returning the basket they would suggest to the children, "Billy carried it over, now Bobby may carry it back."

¹ By Esther Freivogel. Copyright 1937.

Primary Worship Suggestions

We Thank Thee, God, for Homes

By MARY GRACE MARTIN

OUR WORSHIP this month will follow the theme of God's gift of homes. Every child comes to the church school from a home, but frequently he is not aware that his home and his family are part of God's plan for his care and happiness. It is hoped that these sessions will help to create in the children feelings of gratitude to God for homes and for the happy experiences that arise there.

An effort has been made to bring into the worship experience materials that have been used in the class groups. Alert leaders will always study the current texts used in each class so that the worship sessions can relate as closely as possible to the study units.

1. God's Great Plan for Homes

Today we shall try to help the boys and girls to think of their homes as part of God's plan for them and to appreciate more fully the protection and family experiences that homes provide. For the worship center, arrange a miniature garden around a little house such as is used with Christmas tree gardens. On the worship screen place a picture of a happy family in their home.

QUIET MUSIC AND MEDITATION: "Home."¹ Ask the children to think about their homes, or about the hundreds of homes over the world that God has provided for boys and girls.

CALL TO WORSHIP: Psalm 106:1

SONG: "Hymn of Thanks" (first stanza)

CONVERSATION: "Have you ever thought how many different kinds of homes God has provided for his creatures and for children over the world? What kind of homes do baby birds have? (Show a nest or a picture of a nest.) God did not forget to plan homes for baby birds. Some of God's creatures have their homes under the ground. Can you name some of them? (Rabbits and foxes.) We read in the Bible about homes of this kind that God has planned. (Read Matt. 8:20b, c.) But God knew that boys and girls would need a different kind of home. What kind of home do you have?" Refer to the miniature house or a picture of a house. Speak of the wood or stone for houses that God provided in his plans, and of the minds and skills that he gives to men so that they know how to build houses and shelters.

SONG OR POEM: "The Best Home"¹

CONVERSATION: "Many Eskimo children do not live in houses like ours. Can you tell me about them? (Show a picture of an igloo. Explain that it is a winter home used by some Eskimos. Speak of homes in other lands and show pictures of them.) When God planned homes for boys and girls of the world, he also knew that it takes more than wood and stone or straw or ice to build homes. Who lives in your house? (Talk about the members of different families represented.) Yes, it takes people or families to make happy homes, and wherever you go, you will find families."

POEM: "Homes Around the World." Course I, Part 4, page 41.

BIBLE VERSES: Children may read or recite the verses. Suggest that the children think about their homes in relation to each of the verses. 1 Tim. 6:17b; Psalm 145:9a; 1 John 4:7a.

SONG: "A Child's Thanks"¹

PRAYER: "Dear God, we thank you for our homes. We are glad that the birds, the rabbits and all the creatures that you have made have homes. We are glad, too, that boys and girls in other lands are happy in the homes you planned. Help us to live so we may all have happy homes."

SONG: "The Lord Hath Done Great Things for Us"²

2. Where We Plan Happy Times

Today we shall try to help the children to feel grateful for their homes as places where they have happy times with members of the family. The house and garden may remain on the worship table during the month, but the picture should be changed each week. One of a family picnic would be appropriate.

QUIET MUSIC AND MEDITATION: "For the Beauty of the Earth."² Ask the children to think about a picnic, a vacation trip or another happy time that they have had recently with their families.

CONVERSATION: "Did anybody go on a Fourth-of-July picnic with his family?" (Listen to reports. Speak of the experiences as "happy times." Ask about the planning for the picnic, the preparation of the lunch, the family members who went, and beauty observed in nature.)

SONG: "For the Beauty of the Earth" (first stanza)

CONVERSATION: "Would anybody like to tell us about a vacation trip his family plans to take or has taken? (Reports.) How did you feel when you first learned about the trip? Did you tell your friends about it? It is fun, isn't it, to plan for trips? Did you ever plan to go to the ocean or a big lake? What things do you plan to take on such trips? (Bathing suits, buckets, balls.) It is a busy time when we are planning vacation trips! Father must see that the car runs all right or get the tickets for the train. Mother must see that your clothes are ready. Everybody plans for a happy time together. Then when you are traveling, you see beautiful trees and hills and flowers and

Harold M. Lambert



bright skies and meet friends, until at night you feel like singing a prayer song such as this one."

SONG: "Hymn of Thanks"¹ (first stanza)

CONVERSATION: "Can you think of other happy times you have planned in your homes? Did you ever plan a birthday surprise for Mother or Daddy? When we plan surprises, keeping the secret is part of the fun. Sometimes brothers and sisters plan surprises for busy mothers. Did any of you ever plan a surprise for Mother when it wasn't her birthday? Some homes are always full of surprises and family secrets, and what fun the families have together! One mother found some lovely paper napkins on the table one evening. The children had made them pretty by pasting colored flowers in the corners. One father found the fenders of his car dusted and polished when he went to clean the car. I think God must be happy when he sees homes where the families are having happy times together."

BIBLE VERSES THAT HELP US TO BUILD HAPPY HOMES: Luke 6: 31; Rom. 12: 10

SONG OR POEM: "Home," Course III, Part 4, Leaflet 40

PRAYER: Ask the children to pray silently to God, thanking him for their homes and the happy times that they have with their families.

PRAYER RESPONSE: "Father in Heaven, We Thank Thee"²

3. Where We Work Together

Today we hope the children will feel some responsibility for making happy homes through working and sharing with other members of the family, as well as feeling gratitude for what family members do for them. A picture of a child working in the home should be on the worship screen.

INTRODUCTION: "We have been thinking recently about our homes and the happy times we may have there. Happy homes are part of God's great plans for us. Shall we all praise him as we think about our homes and sing?"

PRAISE SONG: "The Lord Hath Done Great Things for Us"²

QUIET MUSIC AND MEDITATION: "The Happy Family."¹ "Can you think about how different members of your family help to do the work in your home?"

SONG OR POEM: Sing or read the words of the above song. Invite the children to sing the refrain only with you if the song is new.

CONVERSATION: "When God planned homes for us, he also planned that we should grow to have a share in the work in homes. A home requires a lot of work, but when people work together

and do things for each other, it becomes a happy place. What is some of the work that must be done in your homes?" (List on the board such items as cook meals, wash, iron, make beds, dust, and other things. Let the children check the work with which they help or add other tasks.)

SONG: "Useful in the Family"³

STORY: Tell a story about some children who worked together so their mother could go with them to the Sunday school picnic, or about Jesus helping in the Nazareth home. (Course I, Part 4, page 33.)

SONG: "Home," Course III, Part 4, Leaflet 40

BIBLE VERSES TO RECALL WHEN WORKING AT HOME: Prov. 20: 11; Deut. 6: 8; Eccl. 9: 10. Let the children be prepared to give these verses.

SONG: "Home and School and Play"² (stanzas 1 and 4)

PRAYER: "Dear God, we thank you again for our homes. We thank you also for hands and feet and minds that we may use as we help in the work of our homes. Help all of us to do our share at home."

A SONG TO SING EVERY DAY: "A Child's Thanks"¹

4. Where We Have Guests

Today we want the children to feel grateful for the happiness that friends bring to their homes, and to desire to make guests happy. A doll with a miniature suitcase could be an addition to the scene on the worship table. A picture of a child welcoming a guest, or the picture, *Abraham Entertaining Strangers* (Primary Picture Set for Course II, Part 4), may be used.

QUIET MUSIC AND MEDITATION: "Father, as the Morning Sun."¹ Ask the children to recall happy times when guests have visited their homes.

SONG: "Father, as the Morning Sun"

CONVERSATION: "Who would like to tell us about a happy time that visitors brought to his home? (Reports.) There is a Bible story that tells how some guests brought happiness to a home."

STORY OR DRAMATIC PLAY: If the second-grade class is prepared to dramatize the story, "Guests in a Tent Home," it may be shared now. If this has not been prepared, help several children to retell the story for the group.

CONVERSATION: "I think Abraham made his guests feel very happy by the way he treated them, and I think he and Sarah were happy, too. Does anybody here expect guests in his home this summer? Let us think what we may do to help them to have a pleasant visit." List suggestions on the board such as:

Put flowers in the room.

See that the chairs are dusted and in order.

Bring water when they are warm or tired.

Walk instead of run through the house.

SONG: "Friends"² (first stanza)

LEADER: "There is a song that is a good guide for us to follow when we have guests in our homes."

SONG: "One Lovely Rule," Course II, Part 4, Leaflet 40

BIBLE VERSE: "This song reminds me of a Bible verse that is good to remember when we have guests. It is called the Golden Rule. _____ will read it for us, then we can all say it together." Luke 6: 31.

PRAYER: "Dear God, help us to remember this rule when we have guests in our homes or when we are guests in other homes. Thank you for friends and for homes in which we can entertain them. Show us how we can help everybody who visits to have a happy time in our homes."

SONG: "Home," Course III, Part 4, Leaflet 40

5. Where Love Is Shown Every Day

Today we want the children to become more conscious of the ways in which love is shown daily by members of the family, and to desire to express their own love through tasks in the home. A family picture that shows members of the family showing their love by what they do in the home would be appropriate for the worship center.

QUIET MUSIC AND MEDITATION: "The Happy Family."¹ Ask the children to think of ways of showing love in their homes.

SONG: "The Happy Family"

CONVERSATION: "We can tell that people love us by the things they do more than by the words they say. Mother may not say every day, 'I love you,' yet every day she does things that tell you she does. _____, did Mother do anything for you this morning that told you that she loved you? How often does Mother need to prepare breakfast? She also sees that you have something to eat for lunch and for dinner, too. (Continue conversation about ways in which Father shows love daily and how other members of the family may show love to one another. Suggestive pictures may stimulate conversation.) When Mother prepares a meal, when Father works to buy food, and when Sister irons your clothes, they are really showing love. In fact there isn't a day that passes without some love being shown in homes

(Please turn to page 32)

Junior Worship Suggestions

Finding God in His World

By DORIS CLORE DEMAREE

MANY OF THE WORSHIP THEMES this year have been chosen in order that we may enrich and strengthen the junior's fellowship with God and his love for him. This month we will try to lead the juniors into a deepened love and appreciation for God as they learn to see him in nature and in the love and faith of people as expressed in their lives.

Each Sunday you will want to help a group of juniors to make beautiful the room where the worship will be held. Pay special attention to the arrangement of the worship center. Encourage the children to bring flowers and greens from their own gardens.

The suggestions for the first, second and last sessions are excellent for use in outdoor worship. If possible have one of your Sunday services outdoors. You may also enjoy helping a committee of juniors to plan a vesper service for the close of an afternoon picnic or hike. "God Speaks to Me Everywhere" would be a good theme. They may choose poems and verses from those that have gained meaning through this month's services, and may sing a few hymns.

A nature corner where you and the juniors will display interesting shells, flowers, rocks, and the like; a bulletin board where lovely pictures and poems are collected; and a reading table for books that are related to the worship theme will provide and develop interests to lead to worship. Mark the books at places of interest and have a few of them open.

Be thoroughly familiar with the study materials provided for the classes so that you can make use of any information, story, hymn or worship materials they include to enrich the worship experiences. Hymns are from *Hymns for Junior Worship* unless noted otherwise.

1. God of Beauty

PREPARATION FOR WORSHIP: Play softly "For Man's Unceasing Quest for God"

CALL TO WORSHIP:

Reader:

Blessed art thou, O God!

With my whole heart have I sought thee.

Response:

"For Man's Unceasing Quest for God" (first stanza)

HYMN OF PRAISE: "Joyful, Joyful, We Adore Thee" (stanzas 1 and 2)

PROSE POEM: (written last Sunday)

LEADER: If someone said, "This is my Father's world," many thoughts would come to you. Some would think one thing, some another. As we sing our hymn will you notice all the things that came to one person's mind.

HYMN: "This Is My Father's World"

CONVERSATION: "Of all the things that are mentioned in this hymn, which would you say are beautiful things? Can you think of anything else in our Father's world that is beautiful? Why do you suppose God put so much beauty into the world? It must be because he loves beauty so much. Do you suppose it was more than that? Perhaps he wanted people to enjoy beauty, too."

POEM: "Sing of the Beautiful Colors"

Sing of the beautiful colors,

Crimson and blue and gold,

Gather them into your heart,

All that your heart can hold.

Sing of the beautiful colors

God made to brighten the land,

Sing of the beautiful colors,

Sing of this beauty he planned.

FROM THE BIBLE: Choose verses about the beauty of God's world

HYMN: "All Things Praise Thee"

PRAYER:

Our Father, Lover of Beauty,
Creator of beautiful things,
Make our eyes to see this beauty,
Fill our minds with beautiful thoughts,
Our hands with deeds of loveliness,
And our hearts with love for Thee
And for Thy children everywhere. Amen.

OFFERING SERVICE:

Call to Offering:

All that we have came from God.

Let us share with willing hearts.

Hymn of Dedication:

"All That We Have Is Thine"

BENEDICTION: Psalm 33: 22

2. God of Great and Small Things

PREPARATION FOR WORSHIP: Play softly "This Is My Father's World"

CALL TO WORSHIP

HYMN OF PRAISE: "For the Beauty of the Earth"

OFFERING SERVICE

FROM THE BIBLE: Psalm 104: 1-5, 10, 12-14, 24-25, 33

HYMN OF PRAISE: "All Things Praise Thee"

CONVERSATION: "In the hymn we have just sung would you say the things which are praising God are small or great? Most of them are large. Do you think there are small things that also tell us as much about God? There are some things so small that we must look through a microscope to see their beauty. Yet they are beautifully and wonderfully made. Would you say it is just as wonderful to create tiny things as large things? Can we make a verse to sing to

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the same tune that will help to express to God the way we feel about small things praising him as well as large things?"

WRITING VERSE: Help the juniors to write a verse or two or, if desired, the following words may be sung.

All things praise Thee, great and small,
Brilliant sun, a flaming ball,
Tiny seashell, mignonette,
Grains of sand and dewdrops wet,
Snowflakes, mountains, sky and sea
Praise Thee always: Lord, may we.

LEADER: "God works in wonderful ways. Small things and great things are equally important in his sight. Each one is formed in just the right way and with the same amount of care. God is like that."

POEM: "In Wonderful Ways"

A flower
Or shell,
Almost too small
To see,
Or the giant redwood trees
Of California
Are perfectly made.
God works in wonderful ways.

PRAYER:

Our Father, Lover of Beauty,
Creator of seashells and mountains,
Of snowflakes, clouds and sky,
Maker of stars
And blue forget-me-nots,
Thou art very great. Amen.

3. God Works in Orderly Ways

PREPARATION FOR WORSHIP: Play softly "All Things Praise Thee"

HYMN: Sing the words the juniors wrote last Sunday for above tune

READER:

Blessed art thou, O God,
With my whole heart have I sought thee.

PRAYER HYMN: "Praise God for All Who Help Us Know" (Found in junior worship programs for June, 1944)

OFFERING SERVICE

HYMN: "This Is My Father's World"

INTRODUCTION OF THEME: "Can you build a robin's nest? Who Can? How does the robin know how? What if last spring no robin had known how to build a nest? But that is one of the things in God's world upon which we can depend."

POEM: "Part of God's Plan"

Can you make a robin's nest?

Only a robin can.

How does he know the way?

It is part of God's plan.

FROM THE BIBLE: Genesis 8: 22

CONVERSATION: "These are things in God's world upon which we can depend.

Are there others?" Let the juniors name them and tell why they are dependable.

POEM: "Day After Day the Same"

Day after day
The sun marches across the sky—
Day after day
The same.
The stars are set
In certain places.
Day after day
We find them so.
Nothing changes them—
Nothing ever will.
God has set their path,
Day after day
In order.

FROM THE BIBLE: Psalm 111 (Preferably from American Standard Version. Read by an adult or older junior who will read reverently and expressively).

PRAYER

4. God Is Love

PREPARATION FOR WORSHIP: "All Things Praise Thee"

HYMN: Sing the words the juniors wrote for the above tune

READER:

Blessed art thou, O God,
With my whole heart have I sought thee.

PRAYER HYMN: "Praise God for All Who Help Us Know"

OFFERING SERVICE

HYMN: "This Is My Father's World"

STORY: "Two Letters"

John with his father and brother busily mended the fishing nets early one beautiful morning. The catch had been heavy and many cords were broken. Before the day was done the nets must be completely mended so that they could fish again the following night. As they worked John let his eyes wander along the lake shore. A tall man was stepping thoughtfully along. As John watched he seemed to speak to two other fishers who were casting their nets near the shore. And even as he spoke they dropped their nets and followed him. This was a strange way for fishermen to act and John stopped his mending to watch them coming nearer; then he busied himself to hide his curiosity.

"Peace unto you!" called the tall man. Before he could look up, John knew who it was. It was Jesus. John had been thinking about Jesus much of the time lately. The things he said were so true. The things he did were so kind and friendly. John had been wishing to know him better; he even had been thinking that someday he might follow him as others had begun to do.

"Peace be unto you!" called Jesus. "Follow me, and I will make you fishers of men!"

John dropped the net and climbed up the shore. His brother dropped his net and followed after. Day after day and week after week they listened to Jesus' teaching. They watched him care lovingly for those who needed help. They tried to do things as they thought Jesus would want them done.

One day Jesus said to them, "I'm going to leave my work for you to carry on. Teach everyone the things I have taught you." And then he was gone. Soon out from Jerusalem went these friends of Jesus. Into strange cities, among people who distrusted them they went. Everywhere they told of Jesus and the things he taught. Into some cities went John. Into some went Peter. Into some went Paul and Timothy, and Mark.

And when John had gone from a city he would think, "Did I make them understand what Jesus told about God? About what God is like?" Finally he thought, "I must write a letter."

"I write unto you, my children . . . I write unto you, fathers . . . I write unto you, young men," wrote John. "This is the message I have been telling you from the beginning, that we should love one another. Let us love one another for God is love. He loved us and sent Jesus, his Son, to us. If God loved us so much we should love one another."

Again he wrote, "I rejoice that many of your children are living according to the teachings of Jesus. Now, I write to you the same thing I have told you many times before, love one another."

"Let us love one another for God loves us. God is love." So John wrote in two letters long, long ago. This is the message that many others have brought to people all over the world. Some have taken the message into Africa, and India, some into China, Burma, and Japan. Some have taken the message into lands where battles raged, where cannibals lived, and where any follower of Jesus is thrown into prison. Many times it has been very hard. Sometimes it has meant death itself. But always they carry the message for they know that not until all people know God and do his will can we have a happy world of peace and friendliness. God is love.

FROM THE BIBLE: John 3: 16; 1 John 3: 23; 4: 8-11

CONVERSATION: About places where we see love at work in our world today

PRAYER: Of thanksgiving to God that love is still at work, and of our gladness that in love we see God

5. He Speaks to Me Everywhere

PREPARATION FOR WORSHIP: Play softly "All Things Praise Thee"

(Please turn to page 32)

Learning to Use Good Things Well¹

By LUCY KING DE MOSS

Purpose and Scope

This unit of five weeks is planned to help juniors to discover good ways of using things that are within their reach. It makes clear that Christian standards should be applied to one's choice of amusement and occupation. It considers such things as the radio, the movies they see, their everyday playthings, and seeks to find good uses to which these things can be put. The children will discuss what makes things "good," and what is meant by a "good" time. They will be helped to discover that God is concerned about how we use his good gifts and to relate Bible teachings to their own experiences.

The Juniors and This Study

Left to their own resources children of junior age often do not know what to do with their time, especially during the summer when they have so much free time. They want to have a good time but they do not always know what makes a good time. Most juniors listen to the radio, go to the movies, read books and magazines. They own playthings, bicycles, badminton sets, fishing equipment, and many times they are completely selfish about using them. They play when they should be helping in family duties. They read when they should be outdoors. They use the radio for their particular programs when they should show consideration for the rest of the family. They let the radio provide all their music, when they should be practicing their own music lessons. In fact they are normal junior boys and girls who need direction in the use of both time and possessions.

Session Plans

As counselor of the group you will need to be familiar with the suggested development of the sessions and their program of activities. See the material that appears each week in *Juniors*, June 25 to July 23. Under "Planning the Unit" certain plans are suggested for carrying out the program outline. One of the activities is the making of a code of rules for using possessions and talents in the best ways. A box movie or a mural may be chosen as a good way to illustrate the discussions. The last session sums up the conclusions the group will have reached during their discus-

sions. The informal debate suggested provides a good way for all the children to express their ideas. This method of procedure needs adult guidance.

Session 1. July 2

WHAT MAKES THINGS GOOD?

Today the juniors will think of what makes a "good" time. You will help them to see that it is the way things are used that makes them good or harmful. You will need to lead the discussion after a junior's report on "Something to Do." Two activities are suggested in the report: Making a code that will help to remind them of the things they said and did in the sessions; keeping a record of what they did, either a movie or a record book. Before the session discuss these suggestions with the junior leader and be able to guide the group in reaching a decision.

If you are to lead the Bible study, see the suggestions in the pupil's material. The reference from Philippians will be used throughout the course and should become a permanent standard by which a junior's choices may be tested.

Session Outline

HYMN: "America the Beautiful"
THE STUDY INTRODUCED
SONG: "Growing Like Jesus"
BIBLE STUDY: Matthew 19:16-22
TALK: "The Story of the Rich Young Man"
STORY: "What Made the Difference?"
DISCUSSION
STORY: "What Makes Our Country Good?"
SONG: "America"
PRAYER
REPORT ON THINGS TO DO
OFFERING SERVICE

Session 2. July 9

MAKING GOOD USES OF PLAY EQUIPMENT

Today your purpose will be to help juniors to see that ownership brings responsibility and that unselfishness with one's own things and care in safeguarding the possessions of others are an important part of that responsibility.

Look over the suggestions for this session. Pictures are suggested that will help the group to visualize the topic. Encourage the children to bring their hobby collections, but do not let a dis-

cussion of these take too much time. They may be left on the table for informal discussion before and after the session.

In the discussion of the three questions introduced by the leader and guided by another junior, you will have opportunity to emphasize the Christian way of using one's belongings and also things that belong to others. Perhaps you wish to interpret the reference from 1 Chronicles, in question three.

In the discussion following the story, "Something No Fire Could Burn," you will want to make sure that the following thoughts are emphasized: To have a happy playtime there must be give and take. It is better to be careful with things, one's own and others, than to lock them away. Fairness and consideration make happy times for all.

In the work period, help the children to form their rule for the day.

Session Outline

HYMN: "For the Beauty of the Earth"
INTRODUCTION TO THE TOPIC
HYMN: "Best of All the Things We Do"
STORY: "Something No Fire Could Burn"
DISCUSSION OF STORY
OFFERING
BIBLE VERSES: James 1:17; Philippians 4:8
HYMN: "Growing Like Jesus"
DIRECTED PRAYER
WORK PERIOD

Session 3. July 16

WHEN RADIOS AND MOVIES ARE WORTH WHILE

Today your juniors should discover that there may be good or bad choices in radio programs and moving pictures. You may want to consult a good magazine about current programs and motion pictures approved for children. Your minister may have these. There may be a committee or organization in your community looking after the interests of children. The public library is often helpful in giving suggestions.

In the discussion, you might want to bring out the good and harmful qualities in both radio programs and movies:

Good

It tells a good story
The characters are true to life
It teaches interesting and worthwhile things
It leaves a pleasant memory

Harmful

Story too exciting and not true to life

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Characters unlike real people
They do things that good people do
not do

It keeps me awake at night.

Add other things to these. If the question comes up as to how often to go to the movies, suggest that it is not possible to say how often good pictures will come. Go only when a picture comes that is made for boys and girls. The story, "What Makes a Good Movie," brings out the idea that there are many boys and girls who do not go to the movies without older people. This is the way it should be. Parents, teachers, older friends should advise children as to the radio programs they hear and motion pictures they see. This is the only way to safeguard them from worthless programs and pictures.

Session Outline

HYMN: "This Is My Father's World"
INTRODUCTION TO TODAY'S STUDY
BIBLE STUDY: Philippians 4:8; 1 Corinthians 10:23, 31
TALK ON BIBLE VERSES
HYMN: "Dare to Be Brave"
A PLAY: "Who Appreciates the Radio?"
STORY: "What Makes a Good Movie?"
PRAYER
DISCUSSION: Led by adult counselor
WORK PERIOD

Session 4. July 23

USING MUSIC, BOOKS AND PICTURES

Children are exposed to much that is tawdry and cheap in books, pictures and music. Their teachers in school and the children's librarian do much to counterbalance this influence, but they need the co-operation of parents and church school workers in helping children to choose the best. Through today's session, the juniors should be helped to see that true Christians are seeking for the best in all things.

You will need to help the junior leader to secure the materials for today's meeting. There should be available some attractive, good books, perhaps those recommended by your missionary society for children, as suggested in the program plans. There should also be some good pictures, certainly *The Gleaners* or *The Angelus*, by Millet.

It is suggested that a good musician be invited to come and play for the group. If you can get someone who can tell something about the various composers of music to be considered on the program it will be of value.

Follow the planning suggestions closely and help the leader to assign

the different responsibilities. Note that you are to lead the discussion. The suggestions given in the session outline may be helpful, but you are the best judge as to how this discussion may be carried out to help your group. The thought to leave with the children is that they are to use the minds that God has given them to learn to choose the good, and to remind them that the discussions and program materials you have had are helps in making these choices. The Scripture references they have had are guides.

Session Outline

INFORMAL SINGING
HYMN: "For the Beauty of the Earth"
INTRODUCTION TO TODAY'S STUDY
SILENT PRAYER
SCRIPTURE: Psalm 104:1-4, 24
HYMN TALK
HYMN: "Joyful, Joyful, We Adore Thee"
SPECIAL MUSIC
REPORT ON READING BOOKS
PICTURE STORY
OFFERING
DISCUSSION
CLOSING PRAYER

Session 5. July 30

TIME FOR ALL GOOD THINGS

Today you will help your juniors to summarize their study. They should be guided to see that time is their most valued possession and should be used carefully and with discrimination. They should be helped to know that the things they have talked about may all be good, but no one should be used to the neglect of the others. Bring these thoughts out in your introduction.

The program today is in the form of a play. It is suggested that the juniors write their own play, but if that does not seem desirable use the one that has been worked out. The play can be read by one person, but it will be more interesting if the various characters are used.

If you think it would be helpful to have each of the children write a paper on "What I Have Learned from This Study," you will need to provide materials for this purpose. Have the papers read and let the group decide the best one by vote. Or, better, from all the papers form a composite report including the best from each.

If you wish to end the session by making a time budget, you could suggest that this be done. It is often difficult to decide just how much time shall be used for each task or pleasure. It is sufficient if you list the chief activities,

Work, Study, Play, Sleep, Extra Things and that they may see that it is wise to divide time into units so that all these necessary things shall have a part.

Session Outline

WORK PERIOD
HYMN: "O Master Workman of the Race"
SCRIPTURE: Ecclesiastes 3:1; Philippians 4:8
INTRODUCTION TO TODAY'S STUDY:
Adult counselor
A PLAY: "What Is the Most Important Way to Use Time?"
DISCUSSION: Led by adult counselor
OFFERING SERVICE
PRAYER BY ADULT COUNSELOR

Primary Worship Suggestions

(Concluded from page 28)

where happy families live. God planned homes to be like that. In turn, each of us must do his part in showing love also. What can you do to show love in your home? (Reports.) God wants us all to be loving and thoughtful in our homes so we may all have happy homes. Shall we thank him now for our homes?"

PRAYER: Use the litany suggested in Course I, Part 4, page 27

BIBLE VERSES: Recall verses used during the month, and think how they can help us to make happy homes where love is shown.

SONG: "Home," Course III, Part 4, Leaflet 40

The songs are selected from *Primary Music and Worship*,¹ *Worship and Conduct Songs*² and *Song and Play for Children*.³

Junior Worship Suggestions

(Concluded from page 30)

HYMN: "All Things Praise Thee"

READER:

Blessed art thou, O God,
With my whole heart have I sought thee.

OFFERING SERVICE

POEM:

How many are thy works, O God!
We talk of this one
And of that one;
We wonder that there are so many:
Yet were we to name them one by one,
In all our days
We could not name them all.
And even then
We have not seen one small part
Of all the works of thy hands.
O God, how many are thy works.

HYMN: "For the Beauty of the Earth"

CONVERSATION ABOUT GOD: Add to the prose poem the juniors wrote about God last month. Have someone read it.

PRAYER HYMN: "Praise God for All Who Help Us Know"

Junior High Leader

Program Planning *How We Do It at Green Street*

By ELSIE W. WELLS

PROGRAM PLANNING is really not as complicated as it sounds. It doesn't mean looking in a book with one eye and guiding an enlightened pencil with the other. It doesn't mean becoming a faddist and bowing three times a day to something labeled "experience." It merely means thinking about our job before we actually get to it. Housewives do it every day when they tap a finger to their chin and wonder, "What shall we have for supper tonight?" Businessmen do it every morning when they sit down at their desks and resolve: "These are the things I want to accomplish today." Planning a junior high program is just like that except that here we say, "These are our objectives for this year."

You wouldn't think of starting on an automobile trip without knowing where you were going, especially with gasoline and tires so scarce now. You'd consult a road map, decide the best route, then hold to your course. You wouldn't waste time. In junior high work, there has never been time to waste nor fuel to spare. These boys and girls are in your care for three short years, probably three of the most important years of their lives. If you don't know where you're going, if you blunder along from one Sunday to the next, if you have no program, no purpose, there's a strong likelihood that these youngsters will be soon lost forever to the church! It's a solemn thought. You may dare to be easygoing in the beginner or the primary department. You may get away with careless work in the adult department. But be sure that the junior highs will find you out! And to find out is to drop out. These young people come only to meetings with programs that appeal to them. Can you hope to outdraw parental indifference? Yes, you can! The best drama, the most thrilling action, the most commanding personalities in the world—all are at your disposal. No junior high youngster complains that the Bible lacks color whose teacher has not first believed the same thing. And if teaching means a mad scramble on Sat-

urday night to "think up" something for the next day, the Bible will be not only uninteresting, but its study drudgery. Knowing in advance what is to happen every Sunday of the year is a great confidence-giver.

Planning should be done before the first fall session. That means it should be done in the summer—right now. At Green Street, our first step is to decide upon the curriculum for the whole year. Better yet, know your curriculum for three years in advance; this is no problem when you use the Keystone Graded Lessons. If you use uniform lessons, find out what is coming. Think of the program as a whole—morning, evening, weekday. Think of the separate interests of boys and girls. What are you going to do for the boys? Have you a Scout troop? If so, how does it fit into the picture? What is provided for the girls? Do you know what the Ann Judson chapter of the World Wide Guild is, and

what it will do for your junior high girls?

This is the point at which you will begin to think in terms of the total number of Sundays in your church school year. In our year, there are about 42 sessions, because our schedule begins the second Sunday in September and runs to the third Sunday in June. Out of this number, whether it is 40 or 42 or the entire 52 Sundays, take out special program days or assemblies, if any. Perhaps your whole school joins in Rally Day, Christmas, Children's Day, Easter, or Graduation Day observances. You must take them into account, subtracting them from the Sundays available for teaching.

Now plan the special days in your own department. We provide for several decision days when the pastor comes in for three or four Sundays preceding Easter, and also make room for him to give other short messages frequently. A fifteen-minute message packed with interest gives the pastor a chance to appeal personally to this age group so willing to listen to appeals. Do you have an itinerant storyteller in your church? We have one who can spellbind his audiences with the latest missionary facts and figures rolled up into dramatic stories. There are at least

KNOW IN ADVANCE WHAT IS COMING WEEK BY WEEK



JUNIOR HIGH LEADER

two advantages in finding someone who can tell stories effectively. It gives a new voice for your program—remember that junior high folks get bored easily. And it saves time for the busy superintendent who may never get to read all the current missionary publications. The storyteller may also talk about the Communion service, or baptism, or temperance, or character. But remember to shorten your lesson by fifteen minutes for each visit. We plan for a visit from our storyteller once a month; he is always received eagerly.

Deducting all these various features of your program, you find now that you have only 28 or so straight teaching Sundays if you run on the three-quarter schedule, or about 38 on the full-year basis.

You're ready to examine quarterlies. Of course you do not order from hand to mouth unless publishing schedules make it unavoidable. You know what you're going to teach all through the year, and are familiar, at least, with the general titles and themes. On the basis of your own training and knowledge, you select the lessons you can do adequately and do well. We have never felt we had to teach *every* lesson in any quarterly. We may follow them all; we may combine two; we may even omit one. But at the beginning of the season we know—and you may easily know—just what we intend the boys and girls to receive during the coming year. Our teachers then begin to acquire the necessary motivation for the courses: pictures that teach, background books for enrichment, project ideas, that will give sparkle and action to the teaching.

Not until now need you hunt for a sheet of paper. Rule the sheet into columns labeled "Morning," "Evening," "Weekday." Along the left divide the vertical columns into months and Sundays of the month. That is your overall educational pattern. For the morning service, you may wish to break it down as we do into a comprehensive schedule, months in horizontal columns, and Sundays of the month in vertical columns. Looking at our schedule for November

21, for example, we immediately find this information: Hymn slides to be projected; Thanksgiving recognition; lesson 9 in the quarterly is to be taught; the time line is to be begun.

We bring our teachers together for a whole evening of planning, after we have something on paper. The program outline is passed around for suggestions and possible corrections. New ideas are discussed—equipment, arrangement of classes, projects, procedures of teaching. To each teacher the year's work becomes definite and vital.

Program outlines are given to the pastor and the storyteller and to any others who will come to the department to speak. Substitute teachers will profit by having such material in advance. Remember, in the public schools even substitute teachers have prepared to some degree for a sudden call to the classroom. You will have new poise and serenity in your Junior High Department if the planning is honestly done long before the first session begins.

Perhaps you will want to have your Junior High Fellowship officers present at your planning meeting. The young people will appreciate the opportunity to have a voice in their own program. If they feel that they are a part of it, they can't afford to let it down! And a word of advice here: never merely *pretend* to listen to your youth. If their suggestions are valid, adopt them. If they are not, explain why.

One more suggestion from our Green Street Church. Encourage your teachers and all your workers with youth to read at least one book a month in their field. It goes without saying that they will have their own copy of BAPTIST LEADER and that the new "Junior High Leader" will figure prominently in their thinking. But they will not stop at that! They will use a quality we have always found exceedingly useful here at Green Street—imagination. With conviction—and imagination—you can literally move the world, and you will certainly attract your junior high boys and girls and keep them coming, week after week. Most important, you will win them for Christ!

No One Claims the Credit

(Concluded from page 13)

earnest, and then he answers the question himself. "It must be evangelistic, *period*. This is the time to reach them. This is the age of decision." You nod your head in agreement, but wonder how you can be evangelistic with colored pencils. You don't ask your question out loud, but apparently others have, for Ed continues quickly. "Yes, you can do it with projects, with notebooks. We wouldn't use them if we couldn't get decisions by that means. Here we are talking about the calling of the disciples. Everyone pastes a picture in his notebook to illustrate it. With colored pencils, each pupil draws a border around the picture in a color of his selection and in a manner that appeals to his own artistic sense. Then we ask, 'Did the disciples say, "Will I be a Christian leader?" or "I *will* be a Christian leader?"' You're going to take your colored pencils, your favorite colors, look at only your own book, and write down one or the other.' One girl wrote, 'Will I?' and later on wrote in bigger letters, 'I will!' and was baptized." That's project evangelism!

The torch ritual appeals to junior high boys and girls, too. After studying the graded course on torch bearing, an announcement was made, "The torch will arrive next Sunday. Be here." In class, the preacher gave a talk on the torch, how it had been handed down through the ages. He said that in the church service that morning the torch would be handed on. No more instruction was given. From class, the pupils went into the church service. At the proper time, the preacher produced a lighted torch and candles were provided for each of the intermediates. A large plywood board lay at a slight angle before the pulpit, brads having been driven in from the bottom in the shape of a large cross. As each intermediate came forward, he was given a candle which was lighted from the pastor's torch, then his hand was guided so that he placed his candle on one of the brad points. After the intermediates were seated, the pastor tilted the board. "Look! Already we can see the cross in the light of your candles!" The effect is always spectacular.

That's our dream church. But it is not our dream alone. Perhaps it was the dream of Jesus when he said, "Give ye them to eat." Perhaps it was also the dream of Paul when he begged his Timothy and all the Timothys in the world, "Keep that which is committed to thy trust."

THREE THINGS FOR LEADERS TO DO THIS MONTH



If your church has not already elected or appointed a junior high counselor, see that the position is filled. The importance of this cannot be overemphasized.



Plan your junior high program for the next year now so that teachers may know what they are going to teach.



Make sure that every junior high worker in your church receives a copy of BAPTIST LEADER every month.

Young People's Leader

PLANNING *for* WORSHIP *in the* *Youth* *Program*

Personal Devotions

While young people often feel conscious of certain needs and shortcomings, as a general rule they have not come to the realization that a daily devotional period will be one of the most effective means of supply for those needs. Bed-time prayers, the traditional form of worship for little children, are often discontinued by the time this age is reached unless there is guidance in new and more meaningful experience. Encouragement and example from some outside source help to form the habit. After a certain amount of satisfaction has been felt as the result of the experience, it becomes easier to follow.

It is not enough for adult leaders to stress the importance of the practice or even to give examples of how it has been used effectively by others. In the majority of instances some definite plan and suggestions for a program to be followed will be necessary in order to provide meaning for experience. The practice followed in summer camps where a morning watch or some other time of personal worship is provided for is suggestive for the local church leader. After discussion of what might be done or included in such a period, each person receives outlines or guides, verses of Scripture, a poem for the day, a topic for meditation and prayer and ideas for carrying these thoughts into the experi-



Harold M. Lambert

ences of the day. There appears to be inspiration in knowing that each camper is worshipping at that hour. As individuals become more accustomed to the practice, it will grow more and more significant and will not be confined to that period alone.

The plan of prayer partners used by the World Wide Guild has been found helpful by many since it offers a definite object for prayer, study and meditation. A girl or a boy selects some missionary as a partner and prays daily for his or her work.

Local leaders may encourage a similar practice, beginning with discussions on worship and how it becomes effective for the individual. Outlines can then be built upon seasonal interests, special

activities and emphases in the church program and needs of the boys and the girls as leaders know them. Better still, a worship committee or a selected group of boys and girls may search out helpful materials and develop outlines for use by all. Added interest is supplied when these are mimeographed or printed in an attractive form and given to each member. Many books of worship materials and plans for personal worship can be obtained for resource materials and for personal use.

"Reading the Bible through," that is, beginning with Genesis and continuing through each book in turn is not to be recommended as a devotional practice. It is much better to read passages selected according to a plan, the writings

YOUNG PEOPLE'S LEADER



Keystone View Co.

MUSIC RELIGIOUS HEATS INSPIRES,
IT WAKES THE SOUL AND LIFTS IT HIGH,
AND WINGS IT WITH SUBLIME DESIRES,
AND FITS IT TO BESPEAK THE DEITY.

—JOSEPH ADDISON

A Song for St. Cecilia's Day

of one person, or the teachings of the Bible about some subject or problem.

Selected poems, hymns, written prayers, sketches of interesting biography, brief quotations contributing to the thought of the day and good pictures help in directing meditation and prayer. The period need not be long, but it should come at a regular time and be concentrated upon some problem or thought.

A personal or family worship center appeals to some. It can be as simple as an arrangement of a favorite picture, the Bible and the devotional helps. Sometimes a table is used with the Bible on it, a candle or other symbol associated with worship. Some spot that lends itself to this purpose may be selected.

Family Worship

When the family worships as a group, some place in the home can be agreed upon as a worship center. The way in which one family worked out the problem offers an interesting suggestion. Like many other modern households with members going to business and to school and having a variety of activities, they found it difficult to select a time when all could participate in worship together. So it was agreed that each

person should select his own time. They attractively furnished a small closet room as a place of worship, with a chair, a shelf on which the Bible and the devotional guides were placed; a suitable picture was hung above. A small light had been placed there, and the first person who went in to read and to pray left the light burning. The light remained on until the last member of the family had been in. There was nothing compulsory about it. The young woman who related this experience said it had been one of the most positive influences in her life as well as in the lives of the other members of the family.

Some families have a time of worship in connection with their meals. This may include a portion of Scripture, a devotional thought from prepared materials and a prayer. Others have each member participate by giving a verse from the Bible. This requires resourceful guidance to keep it from becoming mere routine.

Other opportunities for worship in the home may include: observance of special days and occasions, as Christmas, Easter, Thanksgiving, birthdays, moving into a new home, outings where the beauty of nature is observed and Sunday evenings at home.

Of course, the spirit of these occasions will be largely determined by the attitude of the parents, but the leaders can make helpful suggestions and through their contacts with the boys and the girls encourage them to take a leading part. Public worship in the church, important as it is, never can take the place of worship in the home.

Group Worship: The Purpose of Planned Worship and Services

For adolescent boys and girls who are becoming conscious of themselves, life takes on new meaning. It is rich in emotional content. Worship uses these emotions and directs them toward God.

We must keep our definition of worship in mind: "awareness of fellowship with God, communion of man with God the Father." In planning for worship experiences, the mood of worship must be encouraged. The surroundings are an important factor, but frequently they are not enough to encourage communion with God. The thoughts of boys and girls must be guided by a well-planned service that will seek to lead to the following desired outcomes:

1. To create the atmosphere of worship by making the conditions as favorable as possible.

2. To give training in worship by helping boys and girls become familiar with the best materials and forms of

worship. They need to learn a "language of worship" and the ways by which others have most adequately approached God and had response from him.

3. To lead group thinking and feeling into the contemplation of high ideals and worthy motives in such a way that they will be accepted.

4. To provide the type of experience necessary to furnish "drive" for the everyday experiences and strength to follow the high motives decided upon.

5. To give these emotional experiences concrete form by suggestions of ways in which they may be put into practice.

The Worship Committee

The leaders of adolescent boys and girls are responsible for the worship experiences in all their activities provided by the church. Some believe that because of the lack of experience and responsibility of this age-group all their programs should be planned for them. Others feel that there is value in the training received as they learn to plan and direct their own services. In many cases adult and youth leadership combine.

One of the most satisfactory procedures for a unified program is the appointment of a worship committee that will be changed from time to time as new projects are undertaken. This committee may include representative members from the group and at least one adult leader.

Possible Activities of the Worship Committee

1. Plan the services for the Sunday morning meeting of the department, selecting themes for a period of time in advance.

2. Plan for the Sunday evening meeting in co-operation with others responsible for the program.

3. Make a calendar of special days during the church year.

4. Arrange special services as for Easter, Thanksgiving, outdoor meetings and participation in services where the whole church group is represented, as Children's Day, church night, etc.

5. Keep a record of worship services held, for comparison and to avoid duplication.

6. Choose new hymns and plan for ways of introducing them to the group in an interesting way.

7. Make a file or a scrapbook of worship materials: stories, poems, prayers, pictures, etc., for future use.

8. Arrange a worship center suitable for particular services and seasons.

9. Work with the pastor and the group leaders to promote church attendance.

YOUNG PEOPLE'S LEADER

10. Provide materials that will aid in private devotions and help in promoting their use.

11. Write litanies and prayers suitable for use in the group services.

12. Encourage participation of all the group by assigning responsibilities for special parts of the service.

13. Plan for group discussions about worship.

14. Become acquainted with books and magazines containing the best worship helps available.

15. Plan for participation in services such as the annual W.W.G. vespers and others promoted by special interest groups.

In the small school where children and young people meet with the adults, they may still be represented on the larger worship committee and their class or group have its turn in assuming leadership for an occasional service. Rivalry among classes or departments must be avoided at all times; also guidance should be given to prevent the service of worship from becoming a program in which a certain group performs and the others merely observe or listen. The procedure will require supervision by the committee to be sure that plans are made well in advance and in accordance with a theme decided upon.

The Materials of Worship

Often leaders ask, "Where can I get books of worship services?" Many good books containing prepared services are available and prove to be helpful as guides for the person or the group responsible for leadership in worship. Denominational and other religious magazines often contain services for the various age-groups. However, all of these should be considered merely as "starters" and guides or resources for one's own planning. Inasmuch as worship must be planned to meet the needs of each local group, it becomes plain that materials must be chosen accordingly.

One of the tasks of the Worship Committee is to gather and organize source materials, enlisting the help of other members of the group as much as possible.

1. Calls to Worship.

Become familiar with the type of music most suitable for the opening of the service.

Find passages of Scripture, poems and quotations.

Investigate the use of Victrola and electrical transcriptions suitable for this purpose.

Search for other methods of opening the service, such as lighting a candle in the worship center.

2. Hymns

Ask each member of the young people's group for a list of favorite hymns. Analyze the ones they know and classify them according to types, that is, praise, prayer, reverence, loyalty, missionary, seasonal, etc. Eliminate those not suitable for worship.

Plan for learning new hymns and help the group to appreciate their beauty, mood, purpose and message. The use of hymn stories, stereopticon slides and other pictures will help.

Become familiar with good hymnals suited to this age-group.

3. Music

PRELUDE. A well-selected prelude will help to prepare the group for worship, especially if the young people have been trained to observe silence during that period. Otherwise, it only adds to the confusion. Sometimes the call to worship given before the prelude will help the group to recognize the music as part of the service of worship.

In some situations suitable music on the Victrola or electric amplifiers as the boys and the girls enter the room will help to create the desired atmosphere. This plan was used very effectively at the chapel services in one of the summer camps. Pipe-organ records and those featuring the stringed instruments were especially good.

OFFERTORY. Inasmuch as the offering is one form of worship, the music chosen

to accompany it should be in accord with the mood of the rest of the service. A familiar hymn may be suitable.

OTHER USES of music include a musical refrain following or during a prayer, while a poem is being read or a beautiful picture shown. It may help to provide the proper atmosphere for a period of silence.

4. Scripture Readings may be

A Bible story read or told;

A passage recited from memory by the group;

Responsive and unison readings by the group;

Reading of appropriate passages by one or two of the boys and girls.

The Scripture should be chosen according to the theme of the service and will be most effective if it is not too long. The use of one or more of the modern translations adds interest if the passage is narrative in type or difficult to understand.

5. Prayer, to be most meaningful, must be the worshiper's own expression. Therefore, it should—

Come at a time in the service when the thoughts of the worshipers have been prepared;

Be brief, expressing one main thought or a few related ones;

Be phrased in language familiar to young people;

Express the thoughts and the feelings of the group as nearly as possible.

PLAN TO LEARN NEW HYMNS AND HELP THE GROUP TO APPRECIATE THEIR
BEAUTY, MOOD, PURPOSE AND MESSAGE

Pinney from Monkmeier



YOUNG PEOPLE'S LEADER

Who should lead?

Adult leaders

Selected persons notified in time to make preparation

Forms of prayer

Spontaneous prayers, sentence prayers

Prayer hymns

Well-selected poems

Prayers from the Bible

Written prayers:

Prepared by individuals or groups

Selected from printed worship materials or from historic Christian literature

Silent prayer as part of directed meditation

6. *Stories, Talks and Poems* will help to give point and emphasis to the service. The following principles will help in making choices:

(a) Have a definite purpose, that is, contribute to the theme at the point most useful: introduction, climax, statement of purpose or determination, conclusion of service. Avoid novelty, variety or beauty for its own sake.

(b) Be brief enough to sustain interest.

(c) Be appropriate for the group, not childish or too advanced in experience and in terminology.

(d) Avoid types that are "preachy" or have a moral tacked on.

7. *The Offering* is definitely a part of worship and should be made as impressive as possible by:

Accompaniment of appropriate music;

Dignified presentation;

Response in form of a chant or a verse sung by the group;

Presentation of purpose for special offerings made in advance.

(Long announcements or explanations immediately before the offering detract from the interest and the atmosphere of worship.)

PLANNING THE WORSHIP PROGRAM

1. Select a theme for a series of services and for each service. It should be based upon seasonal interests, special projects within the church or the group itself, needs within the community, principles and ideals needed by young people.

2. Have an aim, a purpose or a desired outcome for each service.

3. Arrange materials according to a plan, that is, natural sequence of thought.

4. Lead to a climax or special emphasis.

5. Choose materials within the experience of the age-group.

6. Have dignity of procedure without meaningless form.

7. Plan for as much participation as possible aside from singing.

Preparation for Worship may include:

1. An orderly, quiet room with furniture and equipment in place. Proper lighting of the room according to the mood of the service, for example, dimmed or candlelight for vesper service.

2. A worship center.

3. Leaders present sufficiently in advance of opening time to avoid confusion and last-minute preparations.

4. Appropriate music as the young people enter.

5. A period when new hymns are learned, pictures interpreted, passages of Scripture explained, conversation with leaders.

LEADERS ARE IMPORTANT

Young people respond more readily when adult leaders and teachers enter wholeheartedly into the service of worship. Those who stand before the group and have assigned parts are expected to make sufficient preparation to read Scripture with expression and be able to give the talk or the story without being con-

I attend church when I can, and do for the church what I can, because I believe in it. It has been my source of inspiration and strength and comfort. It is still the mother of our great sons and daughters.—EDGAR A. GUEST

Harold M. Lambert



finied to notes or reading; they should be able to take part without confusion and delay. A dignified and reverent bearing is expected of youth as well as of adult leaders who understand the purpose of worship and seek to guide others in their experience.

HELPS FOR THE STUDY AND THE PLANNING OF WORSHIP

Training Young People in Worship, by E. L. Shaver and H. T. Stock. Pilgrim Press. Price \$1.25.

Worship for Youth, by Gussie B. Stacy, Vols. I and II. Powell and White. Price \$1.50 and \$2.00.

The Art of Group Worship, by Robert Seneca Smith. The Abingdon Press.

The Worship Committee in Action, by Norman E. Richardson and Kenneth S. McLennan. United Presbyterian Board of Education, 1180 East 63d St., Chicago, Ill.

The Gospel in Art, by Albert Bailey. Pilgrim Press. Price \$3.50.

Worship Programs and Stories for Young People and Intermediates, by Alice A. Bays. Price \$2.00.

Worship Programs in the Fine Arts, Abingdon Press. Price \$2.00.

Christ and the Fine Arts, by Cynthia P. Maus. Harper & Brothers. Price \$3.95.

A Book of Prayers for Young People, by Richard K. Morton. Methodist Publishing House. Price, 75 cents.

Services for the Open, by Mattoon and Bragdon. Century. Price \$1.00. 26 worship services for outdoors.

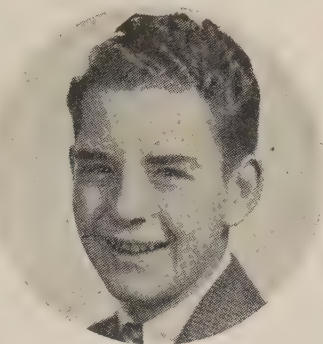
International Journal of Religious Education, 203 North Wabash Ave., Chicago 1, Ill.

Baptist Leader. The American Baptist Publication Society, 1701-1703 Chestnut St., Philadelphia 3, Pa.

REGULAR church attendance does not in itself prevent us from doing wrong, from suffering physical pain, or from undergoing mental worry and overstrain. But if it is taken in the right spirit, church attendance *does* alleviate such ills considerably, and sometimes enables us to avoid them altogether. And in these days, as living constantly becomes a more strenuous affair, we cannot afford to overlook any ally which can help make our lives well-balanced and spiritually successful. You need the rectifying, restraining and rejuvenating influence of the house of worship.

WHAT a man does for others, not what they do for him, gives him immortality.
—DANIEL WEBSTER

When "Blaze" Will Not Take Part



By O. G. HERBRECHT

CARDIGAN HALL tried not to smile as Mrs. Jonas Beekman hurled her troubles across his desk. He could not help thinking of a glass of water suddenly spilled over a table—it all gushed out so quickly. It was exactly what would happen to Blaze Turk if he handled a glass of water. Cardigan Hall was a busy forest ranger in the Sierra Madres Mountains, but not too busy to devote himself and his time to a bunch of boys who—of course—called themselves the Junior Rangers. In that class, "Blaze" Turk, so nicknamed because of the variety of his gaudy sweaters, had become Cardigan Hall's magnificent obsession and his choicest problem. And Mrs. Beekman had come to talk about Blaze.

"It's nothing less than stubbornness, Mr. Hall—nothing less than that! Blaze has taken part in every Children's Day program in the church since he was a little fellow. The church people always insist on seeing and hearing him. He's so round and roly-poly, and he screws up his face ever so funny like a wrinkled pillowcase. They don't care what he says; they only like to laugh; he is so funny. But now, this year, all at once, he won't perform. Something has got into him——" Mrs. Beekman paused for a deep breath and it gave Cardigan Hall a chance to stem the tide.

"His twelfth year has got into him, Mrs. Beekman, and——"

"And what has that to do with it, Cardigan Hall?" Mrs. Jonas Beekman would not be balked by the whim of a boy putting on airs when he became twelve years old. She had been chairman of the Children's Day Committee for the last ten years, and anything Mrs. Beekman headed had a clear track in First Church.

It had escaped her notice that Rupert—or Blaze—Turk had not been so regular in church school lately, and that when he did come he slipped in quietly as though he himself were a thousand miles away and had sent his body over to the church with orders to behave until he called for it again an hour later. Some other times he came in like a gangling windstorm striving to be the center of attraction and generally succeeding. It did not especially annoy Cardigan Hall, however. He knew that when a boy's clock strikes twelve, queer things are liable to happen. In the light of this knowledge he definitely ranged himself in spirit alongside his pupil as he listened to Mrs. Beekman's outraged

spirit. He felt the time had arrived to take the reins of conversation firmly into his own hand.

"Being twelve years old has a great deal to do with it, Mrs. Beekman," he stated firmly. "Blaze Turk spent last Saturday with me up on the old Cucamonga Reserve, and we walked the fire trail together to find, if we could, where that last forest fire started. We ate lunch under a big slab of rock, and Blaze did a grand job building our little campfire."

"I suppose you are suggesting that we let him demonstrate how to build a campfire—in the church?" Mrs. Beekman's voice registered deep satire.

"It certainly would be much more to his liking, Mrs. Beekman, than standing in a row with six other boys and reciting, 'I am Jesus' little laddie, and I love my mom and daddy——' Cardigan Hall broke off with a laugh. "Excuse me, Mrs. Beekman, I am not trying to make fun of our Children's Day program. You have been doing well with the boys and the girls. Only, you see, Blaze is growing up and that does make a difference. He has quit being a child. He has not yet become a man. He is beginning to have an eye for the girls. I saw him pick up Betty Lyon's handkerchief on the street last Sunday. He blushed all over and almost stumbled over his own feet, but he got through with it, and then he dashed off as though he had heard a four-alarm fire." Cardigan Hall grew quietly serious.

"Blaze Turk is a fine chap, Mrs. Beekman. Let's help him find himself and pray that the finding will be in a good place, the place God has for him. He talked to me up there on the rock about the church. He thinks a great deal of it. He said sometimes it seemed to be like a campfire, a place to get warm and sit with a bunch of others talking

about the same things. He said he would like being a Christian if it meant being fair and honest, but that some of the things the preacher talked about sometimes made him think maybe he didn't know so much about being a Christian and shouldn't try to join the church."

Mrs. Beekman sent a deep, explosive breath across the desk. "Maybe your young gentleman ought to be reminded that he is also playing fair when he helps in a nice Children's Day program such as we have in First Church."

"And he will, Mrs. Beekman, but we, too, must play fair with him. We want to keep Blaze, don't we? Well, then we must give him something to hang on to, and it cannot be kid stuff any longer." For a moment his lips grew thin and straight; then he relaxed. "Let me see if I can help you. For instance, you will need a property man for your program. There will be chairs to change, flowers to move and screens to reset. Blaze is your man for that! Or, you will need someone at the door where the children come in, and there must be no noise. Very well—try Blaze! Give Blaze a man-size job to do. Insist on his doing what you want him to do now, and you will have a hole in your program, and even more likely we shall have a hole in the church—where Blaze was."

At this point we might well pause to wish that Cardigan Hall with his common-sense understanding of the boy at twelve, were multiplied in large enough numbers to serve the churches that do need a deeper insight into the restless sea of adolescence.

Blaze Turk and his comrades of the early teens offer a strong and not an easy challenge to the church. We become aware of it, too often, only when the changes brought on by the remodeling process that we call adolescence become glaringly noticeable. The home may begin to notice them when Blaze suddenly grows strangely awkward in his body and surprisingly independent in his mind. There takes place the age-old race between bone and muscle to make the boy into the man, the race in which the bone speeds ahead and, in the struggle to catch up, the muscle makes Blaze into an awkward, stumbling, gangling being. His voice utters crazy squeaks, and he feels rebellious. He is being teased about all these things and about his dawning interest in girls.

He assumes a mannish contempt for all daintiness! Woe to the church that offers him and his pals an afternoon

"party" in a "beautifully" decorated church basement or parlor. He is moved to make known his new social status by a vandalism that spells doom to crepe paper and doilies.

But though Blaze may swagger in his home and among his friends, he does not swagger before God. Religion is very real to the young person. To him God is primarily a leader who has endless power but never misuses it; a God who desires a boy to be honest, strong and brave. A fellow must be truthful, fair and ready to help others, because God is like that, too.

Blaze could not tell Cardigan Hall all that his restless twelve-year-old heart contained, but Cardigan knows it by the way Blaze acts. He knows, too, that Blaze has a difficult task for the next three years; that he has to stick close to God and to the kind of fellows who will not let a twelve-year-old boy down. Blaze is learning that he must keep his body under control, that he must have the courage to say "No" to the fellows who wish him to do what a "right fellow" does not do and that he may have to fight to make his point clear. And in his heart Blaze knows he is willing to fight for that.

Sometimes Blaze cannot quite understand why some of the older folks in the church do not act in harmony with their professions about religion. He wonders why he never noticed it before, and finally he decides that he is only now discovering many things. It does not affect his loyalty to God's house nor to God himself. Youth has a way—that we older folk once had—of distinguishing clearly between the religious reality of life and the mechanical observance of religious forms.

There comes a time in every boy's life when he feels the urge to run away from home and "make his own way." It is not so much discontent with the home as the inner drive to go away and find himself. Some things a twelve-year-old boy must think through and settle for himself by himself, and he somehow knows it. In that part of his life that we call "religion," there is the same urge born out of the same need. The resulting irregularity at church school and the worship service is not so much a sign of an awakening sinfulness as of an awakening spiritual nature that demands personal attention and for which no teacher, minister or even parent can substitute. It is the battle of the boy's own soul.

Mrs. Jonas Beekman, efficient in the administration of church affairs, never had related them to the inner processes of the groups whom she mustered for her



I am not the flag; not at all. I am but its shadow. I am whatever you make me, nothing more. I am your belief in yourself, your dream of what a People may become. . . . I am the day's work of the weakest man, and the largest dream of the most daring. . . . I am the clutch of an idea, and the reasoned purpose of resolution. I am no more than you believe me to be and I am all that you believe I can be. I am whatever you make me; nothing more.—FRANKLIN K. LANE, Makers of the Flag.

programs. She had been too busy lining up boys to take time for a look at the soul of a boy. But for an hour now, her indignation harmlessly spent across the ranger's desk, she had followed Cardigan Hall's guidance into that inner sanctum of adolescence which to any boy is holy ground.

As she rose to leave, there appeared in her a new gentleness. Her large, able eyes that could by a mere glance put people and things into their appointed place had grown strangely mild as though they saw for the first time something for which they had no formula.

"I am glad, Mr. Hall," she confided in tones of deepest honesty, "you did not let me have my way. I needed to be reminded. You see—" and she paused a moment as though uncertain, "you see, years ago a twelve-year-old boy walked out of my house because I refused to understand; and when he came back—much later—it was too late to try to understand."

At the door she turned for one more word, "I think I can reach Blaze Turk's house in time to catch him before he starts on his evening paper route. It occurs to me that in the Children's Day program I shall need a capable assistant. Do you think—"

"I do," replied Cardigan Hall.

The Church Must Get Behind the FAMILY

A MORE EFFECTIVE PROGRAM to achieve closer relationship between the family and the church was urged by Dr. Regina Wescott Wieman, an authority on family—church relationships. Addressing members of the Lansing (Mich.) Ministerial Association, Dr. Wieman declared that the community must revise its strategy in this field "and get behind the family" to build a better relationship.

"The time-honored tradition of the family backing its church is not so effective today," she said.

In citing needed developments to institute better family relationships, Dr. Wieman advised the following steps:

1. Monthly visits to every church family
2. Training a field staff of lay members for family visitation
3. Development of pastors' councils
4. Christianizing of church group life
5. Family registration
6. Family education
7. Placing family religious education on a more effective basis.

Dr. Wieman also urged a youth training program built on a co-operative basis, in which, for instance, all youths of preschool age would receive weekly instruction in one church and primary children of all denominations in a second, thereby allowing the entire Protestant community to center trained teachers and equipment for specific tasks, instead of being used solely for denominational purposes.

An Efficient Church

Accepts and proclaims the whole gospel.
Maintains a devotional atmosphere.
Stimulates evangelistic passion.
Carries out an educational ideal.
Exercises fraternal sympathy.
Fosters wholesome social contacts.
Creates a missionary spirit.
Requires a sacrificial life.

—JOHN MUYSKENS

Creative Living

By ROGER FREDRIKSON

THE KANSAS young people who met together last October in a youth convention in Ottawa, Kans., really did an exceptional piece of work. They not only discussed problems; they observed them firsthand and tried to do something about them.

After attending conferences, the young people followed up in the afternoon by actually going out into the community and doing the things that had been discussed in the morning. One group studied devotional literature and came to a new appreciation of living the Christian life. Another group used one of the Adventure Packet tracts, "What Do You Think?" and the Baptist Youth Fellowship invitation cards in making personal contact with seventy-five unchurched young people in the city and presenting the spiritual factors which contribute to making up the Christian life. Those interested in World Missionary Outreach journeyed forth to a local county farm and there presented two programs to appreciative audiences who welcomed these enthusiastic young people with great joy. A fourth group, working in the community on Christian citizenship, donned old clothes and did some paint work in one of the smaller Baptist churches of the city, cleaned the home of an old Negro woman, sewed buttons on the clothes of a needy family and worked on several projects that had been selected by the local welfare board. The group on Christian leadership met with some of the faculty of Ottawa University and participated in a frank discussion of the meaning of Christian leadership and particularly the development of Christian leadership in higher education. In keeping with the project of sacrificial living, a sacrifice supper was one of the high lights of the convention. Five hundred fifty young people sat down to potato soup, apples, water and crackers. All enjoyed themselves.

Other youth groups who are planning a convention soon might be able to use some of these suggestions which proved so profitable for the Kansas Youth Fellowship meeting.





Evans from Three Lions

Meeting God Outdoors

YOUNG PEOPLE like variety. They soon weary of programs repeated in the same manner again and again with only a variation of the subject. Why not take advantage of the summer months to lure the group outside? Some most helpful programs have been presented in collaboration with nature.

Many campers will testify to the effectiveness of outdoor vespers. Outdoor worship somehow seems to exert a kind of calming influence. A certain camp conducted vesper services each night. As the young people filed by a particular rock, they became silent and remained so throughout the service. They dropped in quiet groups upon the ground and sat there for a few minutes until the service began. Quietness and beauty are conducive to thoughts of the eternal things of life. Very infrequently do people today find a place of quiet and beauty where they can retire even for a few moments each day. Perhaps that is why the summer outdoor worship service has meant so much to young people. Perhaps all too seldom have they had the opportunity to be still and know God. A simple program with group singing will provide a splendid worship period. A certain quality inherent in strong young voices singing the best hymns gives a lift to life and opens up new channels of courage even when things seem to be hopeless.

The Galilean service may also be used. The young people will gather quietly by a lake or a stream. Those participating will float across the water in a boat and conduct the meeting. A variation of this is illustrated in the picture. The program is presented from a pavilion in the water, and the congregation floats out in canoes to the meeting.

If your group cannot go to the country, choose a shady tree in the churchyard and hold your service there. Perhaps there may be a grove or a park

near the town to which the members could hike. Undoubtedly you will find that the young people enjoy worshipping outdoors and that they will welcome the privilege of having a few moments for thoughtful consideration of life's values and how God can help them to live more happily and helpfully.

Why Not a Movie?

By Lucy Wetzel McMillin

IS THERE a camera in the house? A motion-picture camera? If not, beg or borrow one. Or maybe you can interest some camera hobbyist in leading your class in a new and exciting project.

Recently we attended the preview of *The Shoemaker and the Elves*, made by some boys and girls in one of the Monroe (Michigan) schools. The movie had two parts. The first division showed the various projects that went into the making of the movie. The second film presented the story itself, in color. In that way every fond parent saw his son or daughter taking a share in the creative work, whether that young person had portrayed a character role or had painted scenery.

To begin with, the group had studied the history of "movies." Would you imagine it was necessary to go back to the history of ancient Egypt and China in order to develop an adequate background for that kind of entertainment? The information these public school pupils accumulated found expression in a frieze, "The History of Motion Pictures." The events showing definite change or advancement in that art were drawn on small sheets of paper; then enlarged and painted on a strip, 22 feet by three feet. This was mounted across one wall of the classroom.

After the general story of movies had

been studied, the young people chose an old fairy tale and dramatized it. They made costumes and built and painted life-size sets. Many studies were related to this one project. One girl explained, "We studied arithmetic as we made measurements and decided how much we could spend on materials; art work showed us about painting, drawing and making costumes. Social science, geography and history told us how and where certain people lived. Music helped, too, and we read poetry."

They had tryouts for the parts and chose the characters by vote after setting up standards that the entire group agreed were necessary. The camera man "shot" the story with colored film, thereby adding problems as well as appeal to the story.

From this project the class hopes to gain many values. The supervisor lists the following as desirable aims:

1. Appreciation of the talents and the problems of others.
2. Joy of creation.
3. Accumulation of useful information.
4. Necessity for co-operation.
5. Meeting and mastering difficulties.
6. Value of plan of action, of goals and standards.

This is an imposing list of objectives. However, if these pupils in grade school achieve even a small percentage of such ideals their time has been well spent.

Now why talk about a public school project to church school readers? How about its value for you and your class? Take a Bible story, or a story of a modern saint—such as Livingstone of Africa, Shelton of Tibet, or Reed of Cuba. Break the story into dramatic episodes. Work out the dialogue for several scenes. Make necessary scenery and costumes. Plan make-up. Take care of color combinations. *Do* all these. Then *take* the movie.

Your class will learn a great deal about the life, the customs and the costumes of other people. You will feel their problems, heartaches and courage. You will develop finer appreciations.

Such a project could be carried out in class meetings and parties. When the season ends you may have a unique record of your work and good times.

One more suggestion: why not work on a series of Bible stories? A series of Bible stories could be made available to other classes studying that portion of biblical history or missionary projects.

In young people's work we have often talked about creative dramatics. This is a step farther, a step in time with modern hobbies and interests—a motion picture of your own.

Adult Leader

The Fourscore Club

HAVE YOU a place for the octogenarians in your church and Sunday school? We make elaborate plans for almost every other age group from the Cradle Roll to the Adult Department. There is, of course, the Home Department; but, as a rule, the members of that department are not called upon to render any service. Yet even at eighty, it is more blessed to give than to receive! We all like to feel we are rendering some useful service. Must these dear people be laid aside, simply because they have reached old age? Is there not some worth-while work they may yet do for their Lord through the church and Sunday school?

One of our young women contends that in every hive, besides the bees that build the comb and fill it with honey, there are other bees that do nothing but keep their wings in constant motion. In this way, they keep the air in the hive in circulation, thus purifying it. They are called fanner bees. Here is something for the octogenarians. They can no longer run the errands of the kingdom, some can no longer attend services, but they can keep the wings of their spirits in motion, and thereby come into the presence of God with prayer on behalf of the church and school, thus sweetening the atmosphere of the church while others toil. Prayer is service. It is the loftiest form of Christian work.

Our Sunday school decided to challenge the people over eighty with a program of definite service. Accordingly, we planned a meeting in which we could both honor these older members and present our challenge. There were two ways to approach the matter. One was to invite all those who had been members of our church for more than fifty years to form a Golden Guild; the other was to invite all those over eighty years of age to form a Fourscore Club. We chose the latter plan, because ours is a downtown church with a frequent turnover, and many of our older people have not been members with us very long. A Fourscore Club would include all the older people in the church. Such an organization would make these old people, who are sometimes neglected, feel important. So we searched our church



A Project That Any Church Might Undertake with Profit

By **SIDNEY W. POWELL**

*Pastor, First Baptist Church,
St. Paul, Minn.*

rolls for the names of those over eighty. In our church bulletin we published a list of those of whom we already knew, and we asked if any of our people knew of others in the congregation. Then we issued the invitation, making it clear that only persons over eighty were eligible for membership in the club. We planned a program suited to their interests. We used old hymns, such as "Shall We Gather at the River?" "Blessed Assurance," and "O Happy Day."

One of the eligibles wrote a poem which was read at the service:

THE FOURSORE CLUB

The Bible says our years should be
Threescore years and ten,
And if by chance we reach fourscore,
It is borrowed time from then.

Shall we improve these shining hours
While we are here to stay?
Let us scatter sunshine, love, and kindness
All along life's way.

Let us live from day to day
And worry not for tomorrow;
God will help us bear what comes,
Whether it be joy or sorrow.

As we who are in the sunset of life
Are forming a Fourscore Club,
Lord, give us true fellowship,
Unfailing sympathy, and undying love.

Now we are just waiting—waiting,
For the Master to call us home;
To be with loved ones gone before,
Singing hallelujah around the throne.

A reception for the old people was held at the close of the service. People have a special sense of reverence for old age and they showed it by attending the service and reception in large numbers. They were glad to honor the "octogenarians," as one of our men insisted on calling them, and perhaps he was not far wrong, for these old people blossomed forth for all the world like bright geraniums in the fall, bright, happy, and eager.

We found fourteen of them in our membership, and, to our surprise and delight, eleven of the fourteen were present at the service, which speaks well for the hardihood of the aged. We imagined that most of our people over eighty would be bedridden, or at least shut-in, but only three were absent, two being confined to their beds and the other one unable to leave her home. Despite gas rationing, people gladly volunteered to send their cars for the old folks.

How happy they were to be thus remembered, and when we asked them to speak, what testimonies they gave, testimonies that awakened hallowed memories and stirred every heart! There were stories of remarkable conversions and expressions of deep appreciation of the value of the Sunday school and the faithful ministry of the church during long years. Some had brought their letters or had been received into the church on profession of their faith in their teens. They related incidents that many of the people had forgotten and some had never known. Their words did much to deepen the loyalty of our congregation.

ADULT LEADER

Each of the old people was given a certificate of service in recognition of his or her years of faithful work for the Master. Many of them had served as church officers, or as superintendents, teachers, or other officers of the Sunday school. One man, eighty-five years of age, had been custodian of the church for forty-five years. All their distinguished services were noted on their certificates. The old people exhibited their certificates with pride at the reception, and carried them away with a new sense of the church's appreciation of their years of active work.

An important daily newspaper was so impressed by the announcement that the old people were to be honored in this unusual way that, without our suggesting it, they sent a staff photographer to get pictures of the affair. Several of the Fourscore Club members were over ninety years of age. One couple had just celebrated their sixty-fifth wedding anniversary. Naturally, the people of the city were impressed by the pictures and the newspaper account of the affair. There was city-wide appreciation of a church that would take time in a busy program to think of the frequently neglected old people.

The newspaper accounts and the pictures, together with copies of the testimonies of the old folks made a valuable scrapbook for the Fourscore Club. The members were interested in helping make the book, for memories are very precious to old folks. Arrangements were made with the newspaper to make copies of the photographs available to the families of the members of the club, a service for which several families had special reason to be thankful, for in a few months, three of the eleven present that night and appearing in the pictures had passed to their reward.

The main purpose of this gathering was not merely to express our appreciation of the old people, but to help them see that they might still be of service to the church and Sunday school. We tried in every way to impress them with the fact that simply because they were old in years, it was not necessary for them to feel that their work was done and that there was nothing before them but to fold their hands and await the summons to another world. And really there is a ministry they can still perform, perhaps the most important in the church, for it is true that "more things are wrought by prayer than this world dreams of." By their praying,

"the whole round earth is every way
Bound by gold chains about the feet of
God."



THE PASTOR PRESENTS CERTIFICATES OF SERVICE TO SOME OF THE MEMBERS OF THE FOURSORE CLUB

An active program of prayer and Bible study, therefore, has been laid out for the Fourscore Club. The Home Department of the Sunday school offers them a carefully prepared course of Bible study. Our Sunday school quarterly, *Home*, in addition to the treatment of the Sunday school lessons, has much reading matter of interest to older people. In addition to this course of study, we lay out for them month by month a program of definite objects for prayer. When money is to be raised by the church, they are to support the effort by prayer. When a series of evangelistic services is to be conducted or a visitation effort is in prospect, they are to match our active participation by being our very helpful prayer partners.

The young men and women who have gone out from our church in the service of our country are told that back home these dear old people of the Fourscore Club are holding them up before God in prayer; and many a lad somewhere in the tropics is strengthened for his difficult task and is made stronger to resist temptation, because he remembers that there is a group of silver-haired men and women who are praying for him.

A Fourscore Club, or some similar organization, would be a fitting recognition of any group of old people, and would prove a blessing to the church or Sunday school which organized it. Although there may not be many octogenarians in a small church, it still is worth while to honor the two or three and to organize them into a prayer fellowship.

The Twofold Task of Demobilization

BY DEMOBILIZATION is meant the return of men and women from both military duty and defense jobs, and any wise policy with respect to it must be developed within the framework of the nation-wide program.

"The task of demobilization is twofold: providing an economic foundation for civilian life, and reintegrating each individual into the civilian life of the community. The two are interdependent. To give Bill, who lost an arm in Italy, a job when he comes home to Middletown is not the town's only responsibility. It must help Bill become

a part of the community, wanted and needed, as well. This reintegrating cannot take place unless the job is there, but it is not automatic just because of the job.

"It is in the area of reintegration that the church is most directly responsible—both in terms of serving men and women who will need wise assistance in rejoining the community and of reintegrating its own members into active church life. In addition to keeping its own members, the church must assist in community-wide interdenominational programs."—J. GORDON CHAMBERLIN.

Teachers' Materials

INTERNATIONAL SUNDAY SCHOOL LESSONS—IMPROVED UNIFORM SERIES

THEME FOR THE QUARTER: The Making of a Nation: Joshua to David

AIM: To learn through a study of the era from Joshua to David the moral values which make for national stability; to learn from the experiences of early Israel the help that may be had from God, and the part which we, as Christian citizens, should play in the life of our own nation

These lessons are developed from outlines prepared by the Committee on Improved Uniform Lessons of the International Council. The outlines are copyrighted, 1942, by the International Council of Religious Education and are used by permission

LESSON 1—JULY 2

Entering the Promised Land

Joshua 1—6, 23—24

Joshua 1: 1-9; 23: 1-5

1: 1 Now after the death of Moses the servant of the LORD it came to pass, that the LORD spake unto Joshua the son of Nun, Moses' minister, saying,

2 Moses my servant is dead; now therefore arise, go over this Jordan, thou, and all this people, unto the land which I do give to them, even to the children of Israel.

3 Every place that the sole of your foot shall tread upon, that have I given unto you, as I said unto Moses.

4 From the wilderness and this Lebanon even unto the great river, the river Euphrates, all the land of the Hittites, and unto the great sea toward the going down of the sun, shall be your coast.

5 There shall not any man be able to stand before thee all the days of thy life: as I was with Moses, so I will be with thee: I will not fail thee, nor forsake thee.

6 Be strong and of a good courage: for unto this people shalt thou divide for an inheritance the land, which I swore unto their fathers to give them.

7 Only be thou strong and very courageous, that thou mayest observe to do according to all the law, which Moses my servant commanded thee: turn not from it to the right hand or to the left, that thou mayest prosper whithersoever thou goest.

8 This book of the law shall not depart out of thy mouth;

but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success.

9 Have not I commanded thee? Be strong and of a good courage; be not afraid, neither be thou dismayed: for the LORD thy God is with thee whithersoever thou goest.

23: 1 And it came to pass a long time after that the LORD had given rest unto Israel from all their enemies round about, that Joshua waxed old and stricken in age,

2 And Joshua called for all Israel, and for their elders, and for their heads, and for their judges, and for their officers, and said unto them, I am old and stricken in age:

3 And ye have seen all that the LORD your God hath done unto all these nations because of you; for the LORD your God is he that hath fought for you.

4 Behold, I have divided unto you by lot these nations that remain, to be an inheritance for your tribes, from Jordan, with all the nations that I have cut off, even unto the great sea westward.

5 And the LORD your God, he shall expel them from before you, and drive them from out of your sight; and ye shall possess their land, as the LORD your God hath promised unto you.

KEY VERSE: *Be strong and of a good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest.—Josh. 1: 9*

UNDERSTANDING THE SCRIPTURES

By Clive McGuire



Lessons for the current quarter illustrate certain principles of national stability and reveal some of the national perils that blind optimists of 1944 ought to bear in mind. Such a study is as important as it is timely. Based on Scripture references from Joshua, Judges, and First and Second Samuel, the lessons will trace the history of the Hebrews

from their initial attempt, under the leadership of Joshua, to wrest the land of Canaan from its inhabitants, down to the reign of King David, who brought the several Hebrew tribes together under a common rule and for a time effected a strong national government. The period covered in the lessons probably was two or three centuries.

Joshua's Difficult Task

Like Moses, Joshua was given a very difficult assignment. He had to lead the nation in war, politics, and religion. There can be no doubt that Joshua was

a great leader. The conquest of the land of Canaan had to be carried on against terrific odds. It has been called the most important military achievement in human history. Its importance was not in the grandeur of the exploit, in which respect it compares unfavorably with campaigns carried on by Alexander and Napoleon. The whole of the Promised Land was not as large as the state of Indiana. But its conquest by Joshua and the Hebrew tribes gave the Hebrews a new and unique culture which eventually they spread around the world. Judaism, in turn, was the earthly parent of

Christianity, and so the materially insignificant strip of land at the eastern end of the Mediterranean Sea became the birthplace of Western civilization.

What Joshua Found

When Joshua entered the land he met strong resistance. The list of "kings" found there sounds very formidable (Josh. 10:5). In most cases the king was ruler of a walled city and some adjacent territory. Some of the nations listed in the first verse of the ninth chapter have been given a major place in secular history. The Hittites (Gen. 15:20; Ex. 3:8, 17) are known to have been connected with events occurring about 2000 B.C., and the record of their rise and fall covers twelve centuries. The Amorites also were important people.

The Canaanites had a high culture of Babylonian origin centuries before the Hebrews overcame them. In fact, one may question whether Joshua and the Hebrew generations following really did overcome them. The Hebrews won a victory at arms but the pagan culture of the Canaanites won a moral victory over the Hebrews, and ultimately brought them to ruin.

The Perizzites, Hivites, and Jebusites were less important and their identity is uncertain, but the fact that they lived in the land and were mentioned as enemies of the Hebrews testifies to their high culture. Secular history indicates that Joshua's conquest came just at the close of a period of high prosperity among all nations in Palestine. Shrines to heathen deities dotted the country.

We must not get the impression that the Hebrews subjugated the whole land in only a few years. The book of Judges ought to be read as a part of today's lesson. It shows clearly that there was a political, religious, social, and military seesaw between the Hebrews and the natives up to the time of Samuel. In fact, Jerusalem still was in the hands of the Jebusites centuries after Joshua's conquest opened (2 Sam. 5:6).

Character of Joshua

Joshua, like Moses, was raised up to meet a great need. Anyone with a sermonizing instinct reads with delight the story of the great hero's seven steps toward greatness. (1) He was a leader by divine appointment (Deut. 31:7-8, 22-23). (2) Moses instructed and trained him (Deut. 32:44). (3) Moses "laid his hands upon him," conferring upon him "the spirit of wisdom" (Deut. 34:9). (4) The whole congregation concurred in the act of ordination (Deut. 34:9). (5) But before the

process started, Joshua had already proved himself to be a leader (Ex. 17:8-13). (6) In addition to his having been selected and consecrated by others, he had a personal call from God (Josh. 1:1-2). (7) He assumed the responsibility for which God had called and prepared him (Josh. 9:1-3).

Joshua had been selected to go with Moses into the Mount of the Law (Ex. 24:13). Moses had given him independent responsibility (Ex. 33:11). The character of the man is shown in that he was one with Caleb to bring back a good report.

God's Great Promise

In addition to having received a call from God to go in and possess the land of Canaan, Joshua was given a guarantee of prosperity in his work. God had given him every place that the sole of his foot should tread upon, a promise that envisioned Israel's occupation of the land, including all of Palestine and Syria to the Euphrates River.

The Hebrews were warned that if they continued to leave God out of their lives they would be "cursed" (Deut. 28:15-68). When a nation leaves God out of the picture, in whole or in part, it is committing a suicidal act, and this truth applies even to the United States.

Between the beginning of Joshua's conquest and his last counsel to the nation (Josh. 23) may have been twenty-five years. He was old and "stricken in age." I heard my father, after sixty years in the ministry, speak of the "good perspective" one has in old age. Joshua spoke with such a perspective. He called the authoritative leaders of the nation together and reminded them of the things they had seen; they had passed through experiences that should have made the fact of the presence of God in human affairs the most obvious truth they knew.

Three facts of major significance stand out: (1) That the success already attained came from God, because they had obeyed his rules; (2) that the work to which they had been assigned was not yet completed, and they were commissioned to go forward until it was done, not being satisfied with partial success; and (3) that the Promised Land was given to them only on condition that they would fight for it.

Next Quarter
Light from Christ
on Life Today

ADULT TEACHER

By Howard K. Williams

■

Today we begin a three months' study of the history of the Jewish nation. As teachers we should ask ourselves: Why are these topics chosen? What do we want to accomplish? What lessons can we draw from Israel that will help us today?

The aim of these lessons as stated by the committee responsible for this series is: "To learn through a study of the era from Joshua to David the moral values which make for national stability; to learn from the experiences of early Israel the help that may be had from God, and the part which we, as Christian citizens, should play in the life of our own nation."

Read this aim over carefully. Here is a mighty challenge—to set in motion forces that will change a nation. But we always must remember that, in order to change a nation, we must be changed as individuals. There cannot be national or social salvation apart from personal salvation. Since this is so, individuals must be saved one at a time. And here is great opportunity as teachers of Christianity. We must make it our chief aim to bring this personal salvation to the members of our classes, and to emphasize the fact that the salvation of the individual must permeate the whole of life; that a saved individual makes the best citizen of a nation.

God's Presence

"Is God dead?" the wife of Martin Luther is said to have asked her good husband in one of his moments of depression.

Joshua had fought for Israel for many years under the leadership of Moses. Now that Moses was dead, was God dead also? By no means! God hastened to assure Joshua that the same God and the same help were available to him as they had been to Moses. And so it is that God's work goes on from generation to generation.

"What will your church do when you are called home?" people sometimes ask me. "It will go right on if you depend on God," is the answer. God calls his workers home, but he stays on the job. One great servant of God was so greatly concerned that he worried and lost sleep and made himself unfit for efficient service. Then one night God seemed to say to him, "Stop worrying and go to sleep. I will stay up the rest of the night." Ours is the God of the present, not of the past alone!

Baptist Leader

How Can I Realize God's Presence?

Joshua had to do something in order to realize God's presence and help. It has been well said that man's extremity is God's opportunity. Having done all we can do, we may then—and only then—expect God's help. As William Carey put it long ago, if we expect great things from God, we must attempt great things for him.

Joshua was a great soldier. He was an understudy of the incomparable Moses. Perhaps his chief asset was his ability to obey orders. He knew how to follow God's directions.

Joshua might have reasoned as did the others when, forty years before the time of this study, he went as a spy to the Promised Land and came back to make, with Caleb, a minority report. The majority report was, "There we saw the giants, . . . and we were in our own sight as grasshoppers" (Num. 13: 33). But Joshua and Caleb said, "Let us go up at once, and possess it [the land]; for we are well able to overcome it" (Num. 13: 30).

As a general, Joshua might have been understood if he had reasoned that swords and spears were better equipment for conquering Jericho than horns and pitchers, but he was under orders. He would do as God had commanded.

Joshua learned a great lesson in obedience in the experience of Achan. What had a few trinkets buried under a tent to do with a military victory? (See Joshua 7.)

If we want to know and experience and profit by the presence of God, we must obey him. Jesus taught this important lesson when he said, "All power is given unto me in heaven and in earth. Go ye therefore, . . . and, lo, I am with you alway" (Matt. 28: 18-20).

This goes for the nation as for the individual. God makes no promise of supremacy to any nation, save under obedience to his commands. Apart from God, no nation can long hold a place of prominence—not even our own United States. A citizen of a nation who is disobedient to God's commands, falls short of the highest devotion to his country, no matter what may be his profession of patriotism, or what his rank or station. This is a solemn Fourth of July thought.

The Promise of God's Presence Assured

Every real victory for God is based upon confidence in the integrity of God's promise. James Gilmour, pioneer missionary to Mongolia, tells of an old lady in Scotland who had a son in America. The son loved his mother greatly, and

he wrote her regularly. But she became poorer and poorer until her neighbors, poor themselves, decided there was nothing to do but to send her to the poor-house. They all wondered about the son, for he was reported as being prosperous. Why did he not send her money for her needs? Finally, on the day she was to leave, one neighbor went to her and said, "Doesn't your son ever send you anything in your letters?" "Why, yes," she answered. "There are some pretty little pieces of colored paper, but that is all." "Let me see them!" Letter after letter was opened, and in them were money orders to the extent of many dollars. She had mistaken the money orders for pretty pictures—while she starved.

Gilmour draws the lesson: "So many of us mistake the promises of God for pretty pictures, rather than cashing them in. Do you believe God?" Joshua did believe God, and so he conquered Canaan, and made it possible for Israel to settle in the Land of Promise.

An organist sits down to a pipe organ, strikes all the keys of "God Will Take Care of You," but no sound comes out, because the power is not turned on. The organist goes through all the motions, but it takes power to bring results. God gives the power of his presence only to those who believe his promises enough to obey his commands.

"It is the word of a gentleman," said David Livingstone after a hard day in Africa. So he lay down and slept like a child, even though he was surrounded by enemy natives. The word of the "gentleman" was the promise of his presence in Matthew 28: 18-20, and in the morning the "enemies" offered the missionary their help.

Have you really tested God by total obedience?

A Rugged but Victorious Road

God did not promise Joshua an *easy* time but a *victorious* conquest.

Note the words running through the book of Joshua, even in the short passage selected for this lesson—"arise," "be strong," "courage," "very courageous," "turn not," "meditate," "good courage," "be not afraid, neither be thou dismayed."

These are strong words, fighting words; not soft, easy words. They belong to the language of men of action.

So, at the close of life Joshua could look back with satisfaction. God was vindicated and Joshua's work well done.

Are you so trusting and living, that God can make you a conqueror? Will you, too, be able to look back upon your life with satisfaction?

YOUNG PEOPLE'S TEACHER

By Paul M. Humphreys

Approach

It is not difficult for us to appreciate an inheritance which may be calculated in dollars and cents. We can think of automobiles and airplanes, cottages and cruises, or security and social acceptability. But the richest legacies of life cannot be estimated in these terms.

The thoughtful citizen remembers that there is also a national inheritance which he must appropriate and for which he bears a responsibility. He thinks of it, not in material terms alone, but as principles of government for which his forebears struggled and died. It will be our purpose in this lesson to examine this inheritance and to appraise the extent of our responsibility for it.

Scripture

The Old Testament reveals the long struggle of the Israelites to achieve national unity. The book of Joshua is the record of an important period in the long chain of events that led Israel to a national status. Here one may read about the leader who was chosen to succeed the incomparable Moses and to lead the Israelites over the Jordan into the Promised Land.

The task which Joshua and his people faced was filled with danger. The Canaanites were strongly entrenched in their fortified cities. They had the advantages of numerical superiority and better weapons, particularly the psychological weapon of fighting for their homes in familiar territory. A fatal weakness, however, was in their lack of unity. Joshua knew this weakness, and made full use of his knowledge in the conquests that ensued after the crossing of the Jordan.

The central factor which aided the Hebrews in their rise to nationhood is set forth in the ninth verse of the first chapter of the book of Joshua: "Have not I commanded thee? Be strong and of good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest." This conviction was uppermost in the mind of Moses throughout the difficult days in Egypt and in the wilderness. It was basic in the thought of Joshua all through the insecure and hazardous period when Israel was attempting to gain a foothold in the new land.

The Jewish people under Joshua not only inherited a basic conviction of the power and presence of God in their lives,

but also received the fundamentals of the moral law in the code which Moses drew up for their guidance (Josh. 1:5-7).

Interpretation

Years later, the prophets took their nation to task because it had forgotten its inheritance. In forgetfulness lies much of the trouble with our own nation today. America has a religious inheritance that is far more valuable than its material riches or international prominence. The men and women who laid the foundations of our national state left a rich legacy that may be measured only in spiritual terms. At the time our Declaration of Independence was framed, with its demands for the rights of men, it must be remembered that throughout Europe human rights were all but forgotten. Absolutism prevailed and one man's will was the sole law for millions of men.

The desire to escape from tyranny led many of the early colonists to seek their fortunes on this great continent. They brought with them few material possessions, but they had the incalculable possession—a heritage of religious liberty. Their belief in religious freedom was based upon the twofold teaching of Jesus that reverence for God and respect for man are the only principles by which human beings may prosper and build lasting political structures. This heritage is set forth in the First Amendment to the Constitution, which reads: "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech or of the press; or the right of the people peaceably to assemble, and to petition the Government for a redress of grievances."

Summary

Today, in the midst of a war which we consider a war to preserve these rights for all peoples, we must be alert to prevent a denial of them to anyone in our own land, whether through class or race prejudice, through indifference to the oppressed, or through selfish interests. A right relationship to God and the observance of the moral law constitute the best means of enriching and preserving our national inheritance.

Questions

1. Name and describe several situations in the nation which you consider to be a denial of human rights.
2. What can the church do to promote a better understanding of the rights of minority groups in the country?

INTERMEDIATE-SENIOR TEACHER

By Talmage C. Johnson

Plan for Class Session

You will recall that a year ago we studied the first part of Hebrew history, "God in the Making of a Nation: Era of Moses." Now, a year later, we are to study the second era of Hebrew history. It is the period in which these people, prepared by the long discipline of the wilderness, entered into Canaan, which was thenceforth to be their national home. In beginning the work of this quarter, the teacher should sketch rapidly the background of the first era and then present a brief preview of events to follow.

The teacher in the Sunday school must always keep in mind that the purpose of teaching Hebrew history is to discover its religious and moral meaning, with a view to applying its lessons to contemporary life. It is not to be taught purely as history; it is to be taught as religion in history. The early Greeks contributed to Western civilization the basic forms of art, literature, and thought. The Roman Empire contributed the basic forms of law and political institutions. But the ancient Hebrews made the largest of all contributions. They contributed the basic principles of morality and religion.

In preparation for teaching the lessons of this quarter, you will need to review United States history. There are interesting parallels to be drawn. For example, the first era of Hebrew history can very well be compared with the experiences of the Puritans in Holland. Of course, it covered a period of about forty years as against a period of only eleven years which the Puritans spent in Holland. But the number of years is of much less importance than the experience gained. This second era in Hebrew history corresponds in many respects to the Colonial period of American history.

The present lesson comes two days before our national birthday, July 4. Consequently, this is a favorable time to emphasize the elements which must go into the making of a nation. Primarily there are three of these elements: a goodly land, a courageous people, and God.

One can hardly read American history without feeling that surely God has given to this nation the greatest land in the world, has brought to it peoples of all races and nationalities with something to contribute to its development, and has guided its leaders through the

years of its existence. One does not have to idealize the past to say that in the making of our nation Christian principles have guided and Christian ideals inspired. The men and women most responsible for making this nation great were worshipers of the true God, followers of the Lord Jesus Christ. All that we have and all that we are, we owe to the Christian religion.

Today we cannot be true to American principles and ideals without being true to Christianity. We cannot be the best American citizens without being good Christians. We cannot assure the future welfare of the nation without assuring the continued influence of Christ in national affairs. In later eras of Hebrew history, the strongest appeal for righteous living was made by the remembrance of how God had in ages past led the people out of bondage, guided them into the Promised Land, and strengthened them in the founding of the nation. Likewise ought our history to remind us of the part that God has had in the making of our own nation, and challenge us to remain loyal to him.

Truth in Action

Except in the matter of size, the Promised Land resembled our Land of Opportunity. Have the pupils find out all that they can about the physical geography of Palestine, giving special attention to its climate, its flora and fauna, and its natural resources. Perhaps someone who has visited the Holy Land could be found to describe Palestine as it is today. Let the pupils then draw as many comparisons and contrasts as possible between Canaan and America.

The American Declaration of Independence might well be examined at this time, calling attention to the ideals which are expressed in it. To what extent are these ideals like those of the ancient Hebrews as they began the founding of a nation? To what extent has America gone in practicing the principles of this document? Is it not the duty of loyal American citizens today to advocate and practice these ideals? Point out that America is still in the making; its history is hardly begun. What part can intermediates play in achieving our national destiny? These and like questions should be thoroughly discussed. It is not enough to be proud of our history; we must have an active part in the making of our nation.

The correct answers for the "True or False?" test are as follows: (1) false; (2) false; (3) true; (4) true; (5) false; (6) false.

TEACHERS' MATERIALS

LESSON 2 — JULY 9

Taking Possession of Canaan

Joshua 13—14; Judges 1: 19-21, 27-28

Joshua 14: 6-14

6 Then the children of Judah came unto Joshua in Gilgal: and Caleb the son of Jephunneh the Kenezite said unto him, Thou knowest the thing that the LORD said unto Moses the man of God concerning me and thee in Kadesh-barnea.

7 Forty years old was I when Moses the servant of the LORD sent me from Kadesh-barnea to spy out the land; and I brought him word again as it was in mine heart.

8 Nevertheless my brethren that went up with me made the heart of the people melt: but I wholly followed the LORD my God.

9 And Moses sware on that day, saying, Surely the land whereon thy feet have trodden shall be thine inheritance, and thy children's for ever, because thou hast wholly followed the LORD my God.

10 And now, behold, the LORD hath kept me alive, as he said, these forty and five years, even since the LORD spake this word unto Moses, while the children of Israel wandered in the wilderness: and now, lo, I am this day fourscore and five years old.

11 As yet I am as strong this day as I was in the day that Moses sent me: as my strength was then, even so is my strength now, for war, both to go out, and to come in.

12 Now therefore give me this mountain, whereof the LORD spake in that day; for thou heardest in that day how the Anakims were there, and that the cities were great and fenced: if so be the LORD will be with me, then I shall be able to drive them out, as the LORD said.

13 And Joshua blessed him, and gave unto Caleb the son of Jephunneh Hebron for an inheritance.

14 Hebron therefore became the inheritance of Caleb the son of Jephunneh the Kenezite unto this day, because that he wholly followed the LORD God of Israel.

Judges 1: 20-21

20 And they gave Hebron unto Caleb, as Moses said: and he expelled thence the three sons of Anak.

21 And the children of Benjamin did not drive out the Jebusites that inhabited Jerusalem; but the Jebusites dwell with the children of Benjamin in Jerusalem unto this day.

KEY VERSE: *Thou hast wholly followed the Lord.—Josh. 14: 9*

UNDERSTANDING THE SCRIPTURES

By Clive McGuire

“Give me this mountain!”

Caleb had a favor to ask, and no one was more in line than he to ask favors of Joshua. The two fighting men had been comrades in arms for forty-five years (Josh 14: 7, 10). The one was head of the crack shock troops of the tribe of Judah. The other had risen to top rank in the armed forces of Israel.

“Give” me. It sounds almost ironical when we read that Joshua granted Caleb’s petition; for at best he could only give permission to undertake a military exploit that for reckless daring has few parallels. Caleb was asking for the right to go in and take the mountain by force.

The “mountain” he referred to was Hebron, an eminence of about 3,000 feet topped by the ancient city of Hebron. Caleb could not have asked for a better home for himself and his warlike tribesmen. The city of Hebron, now called el-Khalil and having a population of 18,000, is connected with Jerusalem by a good road. Even in Caleb’s day it was an inviting place. The city extends along a fertile valley, ideal for vineyards. Visitors to the modern city understand why

the spies sent out by Moses came back declaring that the land flowed with milk and honey.

The Israelites persisted in piling up superlatives as they described their land. They called it a land of brooks and fountains and “depths that spring out of valleys and hills.” They said that it yielded wheat, barley, vines, and fig trees; that it was a land of olive oil and honey; that it provided bread without scarcity; that its stones were iron, and brass could be taken from its hills (Deut. 8: 7-9).

Picture of the Promised Land

The alluring picture of the Holy Land so often painted in the Bible is partly the result of its first having been seen while the Israelites were living in a semi-desert region to the south and east. It must have looked like heaven to these wanderers who knew the meaning of hunger, thirst, and peril. And, of course, there is always a tendency for one to see the beauties of his own land. Yet, from the viewpoint of most of us in America, life in Palestine would hold little appeal. There are relatively small fertile areas that compare favorably acre for acre with the vast richness of our Midwestern farm belt; in much of the land are jagged rocks, barren hills, rough roads, and sandy wastes.

Caleb knew that the whole area was a strong defensive position. Once in, his people could never be driven out.

Such a defensive position was a far more important military factor in that day than it is today with our power projectiles, hand grenades, and airplanes. The Hebrews and their enemies fought hand to hand, and often a slight elevation for one army or the other was decisive. The value of such a position is illustrated by Jerusalem, where the mountainous terrain enabled the ancient Jebusites to hold out against the Hebrews until the time of David. The Hebrews, in turn, held it against repeated attacks from superior foes. A military strategist like Caleb would not fail to see the importance of taking Hebron, whatever the cost. He would know also that Hebron would serve as the springboard for what would ultimately have to be an attack on the great Jebusite stronghold, Jerusalem, only nineteen miles to the southwest. Hebron was used for exactly that purpose in David’s day.

Giants in the Land

Caleb knew and had pondered well another fact about Hebron. The Anakim were there (Josh. 14: 12). He had sighted them first when he went as an enemy spy into the territory forty-five years before, when Moses and the children of Israel were encamped in Kadesh-barnea a hundred miles to the south of Hebron. The Anakim, who were excessively large men, are presented as a race or family of giants. We need not

suppose there were many of them. It is possible that the giants were in part merely regiments of fighting men selected for their great size, like the British Royal Guard.

Men of such abnormal size figured extensively in the records of the Old Testament. One account says that the men in Hebron made the Hebrews look like "grasshoppers" by comparison (Num. 13:33). Og of Bashan is said to have required a bed nine cubits (fourteen feet) long (Deut. 3:11). Goliath, whom David slew, is described as being, in our measurements, nine feet tall, carrying a spear with a nineteen-pound head on it, and wearing a coat of mail that weighed 160 pounds (1 Sam. 17:5). Even among the heroes of Israel, size was a very important item. Saul's qualification for leadership consisted partly in his being taller than any of the people "from his shoulders and upward" (1 Sam. 9:2). We know nothing of Samson's size, but from his exploits he must have been a giant in strength (Judg. 16:30).

Gripped by a Vision

The character of Caleb as given in the brief references to him in the Bible is worthy of careful consideration. For one thing, he was gripped by a vision that came to him in the course of his regular duties. Going out as a spy was routine business. The spy would—conceivably—want to get his assignment finished as early as possible, get his report in, and forget it. That, however, was not the case with Caleb. When he saw the hills and valleys around Hebron and the tremendous barriers the city presented against the conquest proposed by Israel, he wanted it. He thought beyond his routine assignment as a spy and pictured a permanent dwelling for the tribe of Judah.

Another good characteristic is that he kept his vision and cherished the promise Moses made at the time—that someday Caleb should be allowed to materialize his vision (Num. 14:24). Almost a half-century of waiting would test the average man's tenacity of purpose, but Caleb's purpose burned like a fire through all the years. At the age of eighty-five, he still thrilled at the thought of conquering Hebron. "I am as strong as I was at forty," he declared in substance. Neither his physical nor his spiritual vigor had died out. It would be hard to imagine a man more fully possessed of independent judgment and conviction than Caleb was. He and Joshua had stood two to ten in their report on the spying expedition under Moses.

Caleb believed that obstacles were made to be overcome. The fact that he was a military leader with the Israelites is suggestive when we consider that he was born a Kenezite (Josh. 14:6) and later was adopted by the Israelites. There seems to have been a good strain in the family. Caleb's brother, Othniel, also distinguished himself (Josh. 15:17). Caleb's social achievement in becoming a Jewish leader, though an outsider, is one with his spirit in picking out a hard objective. In arguing the matter before Joshua he mentioned the mountain and the Anakim as reasons why he wanted the Hebron area. "The cities are great and fenced," he explained.

Caleb wanted to acquire the land of Hebron by conquest, but he wanted to do it in such a way that he and his people would be able to live peaceably in it after the conquest was over. Hebron was to be their family inheritance. This objective made the task an increasingly difficult one. He was more than a campaigner, more than a conqueror in a military sense; he was a builder, an organizer.

Character of Caleb

Caleb had three essential beliefs—in himself, in his people, and in God. The three are inseparable; neither can be exhibited without the others. In his younger days he seems to have had more faith in himself and God than in his people, for they were fearful of the perils in the new land facing them. His appeal to them was, "Rebel not ye against the Lord, neither fear ye the people of the land; . . . the Lord is with us: fear them not" (Num. 14:9). But when he stood before Joshua forty-five years later, he had learned that the people were to be counted upon. By this time the people were with him; the children of Judah joined in the petition to Joshua; Caleb was merely their mouthpiece (Josh. 14:6). Nevertheless, to Caleb personally came the honor of leading the expedition.

In the same story with Caleb we are given to understand that the children of Benjamin met with less success in their fight against the Jebusites at Jerusalem. When the book of Judges was written, evidently before the reign of David (2 Sam. 5:6), the best the writer could say was that the job had not been completed in his day (Judg. 1:21). The story of this partial conquest is repeated in almost identical words in Joshua 15:63.

Does the Lord have Calebs in his service today? Yes, he has, and they ask no greater boon than the privilege of fighting in the mountains with giants.

ADULT TEACHER

By Howard K. Williams



There is a difference between *covering* ground and *gaining* ground. The Israelites covered a lot of ground in their wanderings, but they did not possess it. It is sometimes that way in our Christian lives. We talk much and profess much, but how many of us really gain a truly Christian character? The story of Israel is the story also of a soul in its quest for God. We often wander, but do not get far in Christian attainment. In the life of Caleb we can learn some lessons for ourselves as Christians and as a Christian nation.

The Desirability of the Land

"Give me this mountain."

Years before, the twelve scouts had all agreed that Canaan was a desirable land. They had differed only on their ability to conquer and possess it.

The story of the conquest of Canaan is now history long past; but the thing it symbolizes is up-to-date. Is the land that God offers us in Christ worth possessing? This is a question which must be calmly and finally settled if we are to be genuine Christians.

Caleb had been promised a definite share in the Promised Land. And now that the Israelites had entered, he recalled that promise. "Give me this hill country," he requested.

In *Pilgrim's Progress*, Bunyan registers the determination of those who would enter the Celestial City. The "Delectable Mountains" truly must be delightful places to us, if we are to make them our goal. Calling them so, however, does not make them so. We must *want* to have a Christlike character, to be a real Christian, or we shall never set about it to be one. Would you like to be truly used of Christ?

The Challenge of the Land

We must not think that Caleb wanted Joshua to hand over the land "lock, stock, and barrel" as a gift. All Caleb wanted was a chance to make the hill country his own. Its rough, irregular terrain made it a hard land to conquer. Besides, the Anakim were there, evidently a formidable enemy. Cities were there also, fully fortified. Caleb was not asking for an easy time.

The reason there are in the world today so many nominal Christians is that comparatively few people seem to know that being a Christian is no easy task. One of the best Christians I know once held the New Testament up and said,

"This little book gives me more trouble than any book I know." His words were true. The New Testament causes any man trouble who takes it seriously. A businessman remarked that the Sermon on the Mount said some very "funny things." Indeed, it does say some very "funny things" to a nonreligious person. To put Christ first in one's life is a troublesome thing to do. There are many things to get rid of. Mastery of self must be accomplished in a hill country, hard to traverse. Self is a fortified city full of formidable enemies.

Do not ever believe a person who tells you that it is an easy thing to be a Christian. He is either purposely trying to deceive you, or he does not know what he is talking about.

Jesus never promised an easy time to his followers. "Take up your cross," he requested. Christians today are called to bear the same cross.

WHAT IS IT JESUS SAITH?¹

What is it Jesus saith unto the soul?
 "Take up the Cross, and come and follow me."
 One word he saith to all men: none may be
 Without a cross yet hope to touch the goal.
 Then heave it bravely up, and brace thy whole
 Body to bear: it will not weigh on thee
 Past strength; or if it crush thee to thy knee
 Take heart of grace, for grace shall be thy dole.
 Give thanks today, and let tomorrow take
 Heed to itself; today imports thee more.
 Tomorrow may not dawn like yesterday:
 Until that unknown morrow go thy way,
 Suffer and work and strive for Jesus' sake—
 Who tells thee what tomorrow keeps in store?

—CHRISTINA ROSSETTI

Caleb Seeking the Land

How old are you? Some people boast about their great age, their many years of experience. Others do not like to tell their age, and try all sorts of subterfuges to conceal it. Still others boast of how young they feel. But in every heart there is the dream of perpetual youth. As a rule, human beings do not like the thought of growing old. They wish to remain young and vigorous, to retain full possession of their youthful energies and powers.

Here was a man—Caleb—who could

say, "Forty years old was I when Moses the servant of the Lord sent me from Kadesh-barnea to espy out the land; . . . and now, lo, I am this day fourscore and five years old. As yet I am as strong this day as I was in the day that Moses sent me." Caleb had the forward, conquering look. He was not content to trifle his time away because he was getting old. When a man looks back on what he has done, instead of forward to what he wants to do, he is done for. Then he is old. The forward look kept Caleb young. The struggle constantly toward the goal kept him from getting stiff.

"When the fight begins within himself,
 A man's worth something."

In Kettering, England, I talked with a man over ninety years of age. He said, "My voice is not as strong as it used to be, but my work is not done yet." Then he told me how he tried to encourage parents to bring their children up to know Jesus.

Keep your muscles going for Christ and they will not get stiff. Stay young in spirit, forward-looking in attitude, and you will not grow old. My mother lived to be over ninety. She did all the housework, with precision and pride. Her cakes and bread were works of art. She believed that a house should be scrubbed and that clothes should be rubbed. When at last it came time for her to go, the doctor, who loved her as a son would his mother, pressed the blood vessels showing on her hand and said to me, "Look at that! They are as resilient as a youth's." She kept young in service. None of us thought of her as old.

The fountain of perpetual youth is in your reach! Never retire, except to something more worth while. Seek the conquest of the hill country.

"Build thee more stately mansions, O my soul,

As the swift seasons roll!

Leave thy low-vaulted past!

Let each new temple, nobler than the last,

Shut thee from heaven with a dome more vast,

Till thou at length art free,

Leaving thine outgrown shell by life's unresting sea!"

Courage, faith, determination, resourcefulness—these were the qualities of Caleb's character. And they are the qualities of a real Christian. A Sunday school teacher who really gave his time to his class, one day was rewarded by hearing one of the toughest of his boys saying, "My, but haven't we got a swell church!"

YOUNG PEOPLE'S TEACHER

By Paul M. Humphreys

Approach

The signing of the Declaration of Independence was only the beginning of the long process of achieving the national unity that we have in the United States today. After the war the political system, which had been slowly emerging, had to stand the tremendous strain of postwar adjustment. Conquests on the field of battle had to be followed by victories on the fields of domestic government and in foreign diplomatic relations.

Nations do not spring into being by sudden means. They grow to maturity, and sometimes the growth is slow and painful. The gravest threats to the life of a nation are found, not always in the throes of warfare, but most often in the moral disintegration of a people. Washington and other early fathers recognized that moral victories are an important factor in the making of the nation.

Scripture

It must not be supposed that Joshua and his followers were able to bring the entire land west of the Jordan River immediately under their control. Some fortified places were never captured during Joshua's lifetime. For a long period, therefore, Palestine was a land of unfinished conquests.

One would naturally expect to find outstanding heroes in such dangerous and lengthy hostilities. The name most often associated with Joshua is that of Caleb. He and Joshua had already distinguished themselves during the time of Moses as the capable scouts who brought back important information about the character and strength of the inhabitants of Canaan, and Moses had promised Caleb a reward for his diligence and bravery. Caleb, when Joshua was allotting the land to the various tribes, recalled Moses' promise (Josh. 14:9), and Joshua readily agreed to his request. However, Caleb had to conquer the land before he could possess it.

The rigorous policy of extermination visited upon a conquered enemy, which was widely practiced in those days, was softened somewhat by the Hebrews. The religious practices of the Canaanites, unfortunately for the Hebrews, were allowed to flourish side by side with their own, and they even adopted some of them. This condition lowered the moral standards and provided a source of

¹From *Poems for Life*. Used by permission of Willett, Clark and Company, publishers.

trouble for the Hebrews throughout the rest of their history as a nation.

Interpretation

The fight against strongly entrenched evils in our nation must be continuous. Youth must promptly identify the enemy, and by vigilant and concentrated effort, destroy it.

1. *Intemperance.* By "intemperance" we mean the use of alcoholic beverages in any form and to any degree.

2. *Vice.* Juvenile delinquency, now rapidly increasing under wartime conditions, has convinced health and police authorities of the need for immediate action, whereby its dire influence upon our nation's strength may be checked.

3. *Venial leaders.* Public indifference to the character of those who aspire to leadership is largely responsible for the flagrant abuses of human rights—too much a part of the American scene.

4. *Pressure groups.* Selfishness is not the trait of individuals only, for it often becomes the ruling spirit of classes or groups within the nation. A minority, through cleverly disguised schemes, may pervert government to its own ends and undermine the foundation of democratic principles.

5. *Intolerance.* The United States, with its varying racial strains and different nationalities, may well prove to be either an example of what world brotherhood is like or a demonstration of the impossibility of achieving it.

Summary

The tide of immigration which followed the hazardous covered wagon trails and early railroad and river routes into the West, has long since come to rest. The conquests of forest and mountain, stream and canyon, desert and swamp-land have been made through the determination, knowledge, and ingenuity of man, but the unfinished conquests of his political and social relationships constitute a modern challenge to the pioneer spirit of American youth. The conditions of success in this enterprise may be found in this statement: "Surely the land whereon thy feet have trodden shall be thine inheritance, and thy children's for ever, because thou hast wholly followed the Lord my God" (Josh. 14: 9).

Questions

1. Why do people drink alcoholic beverages?

2. What methods would you advise for decreasing the rate of juvenile delinquency?

3. Should the voting age be lowered so as to give youth a greater and earlier share in government?

INTERMEDIATE-SENIOR TEACHER

By Talmage C. Johnson

Plan for Class Session

Young people, and older people also, find it exceedingly difficult to practice the virtue of patience. Perhaps it would be much easier for all of us wholly to follow the Lord, if only he led us always at great speed. But to wait, to wait for years, to leave results and final outcomes to God—that most of us find much more difficult. We are impatient to get on with our work, to finish quickly with one thing in order to dash into another, to force immediate results. When anything delays us, we are likely to become discouraged and despondent. But God is wiser than we; he knows that time works for him. Those who would follow him wholly must sow, and then wait. The harvest is certain, but the time of the harvest is in God's hands.

In trying to present this important truth to intermediate pupils, the teacher will find Caleb an ideal example. In youth, he acquired great faith in God. As one of the spies sent out by Moses into the Promised Land, he brought back the same favorable report as did the others about the great resources of the land. But unlike the others, Caleb and Joshua urged that the land be occupied at once, because their faith in God was sufficient to assure them that the Israelites were able to conquer the hostile tribes dwelling in the land. But the Israelites heeded the advice of the timid and cautious spies, and refused to go forward.

Through no fault of his own, therefore, Caleb was denied the opportunity which he recognized, and for forty-five years was delayed in undertaking tasks which he felt himself prepared to undertake. Few men could have waited forty-five years with any degree of patience. Most of us think that if we wait a week, or a month, or a year, we have been extremely patient. But Caleb believed that God would keep his promise, and so he lost none of his enthusiasm through long years of waiting for the thing which was to be done. The probabilities are that when at last his chance came, he was infinitely better prepared for success than when he first felt ready for it.

Modern youth make no more serious mistake than that of trying to grow up too quickly, snatching at experiences which ought to be reserved for later days. If the things which are suitable

for a later period of life are always sought ahead of time, there will be no real measure of happiness and success at any age. As a result of this unwillingness of youth to find pleasure in the things suitable for youth, many young people spoil their future.

At the risk of being thought a bit old-fashioned, point out the great truth that life must not be lived too rapidly. The teen-age girl who dresses like a mature woman is not attractive, however much she may think she is. The teen-age boy who tries to be a man of the world never fools anybody except himself. There are styles, and experiences, and opportunities for every age of life. To seek at one age those which are suitable for a later age is to appear ridiculous and assure failure. It is as disastrous to rush ahead of God as it is to lag behind him. Let us, therefore, learn from Caleb the lesson of patience.

Truth in Action

What are the activities suitable for the intermediate age? To what extent are intermediates ready for freedom from parental supervision and control? How does faith in God help us to become more patient? What is the difference between patience and an ignoble sort of resignation? How can we face with courage disappointments and discouragements? If opportunities which we have hoped for are delayed, how long should we go on hoping for them? These and many like questions will stimulate discussion and indicate how the truth of the lesson can be applied to the pupils' experience.

It is a mistake to tell young people that school is a preparation for life. But it is quite correct to say that every experience is a preparation for the experiences which are to follow. Life is from the cradle to the grave. No one period of it is more important, or less important, than any other. School days are just as much a part of life as the years after school will be.

On the other hand, it is also a mistake to think that pleasures must all be had in youth, that adventures are possible only at the beginning of life, and that growing old means becoming less and less alive. The truth is that no period can be called the happiest time, no age the most important age. Life is a whole, and when wisely lived all of it is important and joyful. While waiting for some experience which lies ahead, one can make the present experience worth while.

The correct answers for the "Choose Your Answer" test are: (1) c, (2) d, (3) a, (4) b.

Successes and Failures of Israel

Judges 2: 1—3: 7

Judges 2: 6-16

6 And when Joshua had let the people go, the children of Israel went every man unto his inheritance to possess the land.

7 And the people served the LORD all the days of Joshua, and all the days of the elders that outlived Joshua, who had seen all the great works of the LORD, that he did for Israel.

8 And Joshua the son of Nun, the servant of the LORD, died, being an hundred and ten years old.

9 And they buried him in the border of his inheritance in Timnath-heres, in the mount of Ephraim, on the north side of the hill Gaash.

10 And also all that generation were gathered unto their fathers: and there arose another generation after them, which knew not the LORD, nor yet the works which he had done for Israel.

11 And the children of Israel did evil in the sight of the LORD, and served Baalim:

12 And they forsook the LORD God of their fathers, which brought them out of the land of Egypt, and followed other gods, of the gods of the people that were round about them, and bowed themselves unto them, and provoked the LORD to anger.

13 And they forsook the LORD, and served Baal and Ashtaroth.

14 And the anger of the LORD was hot against Israel, and he delivered them into the hands of spoilers that spoiled them, and he sold them into the hands of their enemies round about, so that they could not any longer stand before their enemies.

15 Whithersoever they went out, the hand of the LORD was against them for evil, as the LORD had said, and as the LORD had sworn unto them: and they were greatly distressed.

16 Nevertheless the LORD raised up judges, which delivered them out of the hand of those that spoiled them.

KEY VERSE: *Righteousness exalteth a nation: but sin is a reproach to any people.—Prov. 14: 34*

UNDERSTANDING THE SCRIPTURES

By Clive McGuire

■

The nation of Israel seems to have effected a gradual and eventually a complete conquest of the Promised Land, but the moral conquest (Deut. 28: 2-14) was a failure from the start. The nation's ultimate political collapse was the direct result of its not having put up a respectable fight on the moral front. The Israelites became all too much a part of the moral and religious life they found in the land.

A Confused Picture

The book of Judges presents a confused picture. The story deals with what Professor James Strahan called "the raw, crude, formative period of Israel's history." In religion and morals it corresponded roughly to the situation in America when the "forty-niners" were pouring into the West. Religion was operated largely on a makeshift basis. We who live in what we sometimes call a Christian age are not wise to be too critical of the Israelites as we see them in the book of Judges. Their record runs alarmingly parallel to our own except at the point of their nation's death; ours is still alive. Coming into Canaan, the Israelites had to adapt themselves to a new form of life. Having been wilderness wanderers and dwellers in tents, suddenly they faced the problems of living in towns and cities. They suf-

fered the same moral breakdown that we observe on the part of some families in our own country who recently have moved by the millions from rural to urban areas without taking their religion along with them.

Passing of a Strong Leader

The death of Joshua came at a time when it would affect the life of Israel most severely. We note that the people had served the Lord as long as Joshua lived and "all the days of the elders that outlived Joshua." At his death there was a great funeral and burial at Timnath-heres. During his seventy years as a front-line leader, Joshua had built for himself a place in the hearts of the people that could not be quickly taken by another. There is therefore nothing unique in their experience of suffering at the loss of such a great leader.

Nor is there anything unique in the fact that the generation that succeeded Joshua "knew not the Lord." God had carefully warned them that they must "teach their children" (Deut. 4: 10; 6: 7). The promise that such teaching would bring blessed results to their children, and the warning that failure to teach would bring ruin upon the children, were unmistakable (Deut. 11: 18-32); failure to perform this teaching task meant that the nation would be destroyed "from off the face of the earth" (Deut. 6: 15).

True to the purpose of this series of lessons, we should understand that civilization, culture, and especially religion, are not inherited by one generation from

the preceding one. Godly families have been known to lose their godliness from one generation to the next. The whole spirit of a home, a community, a business, a church, a nation can change in a few years because of the failure of one generation to pass its ideals along to the next. There is no accumulated reserve of Christianity. So, Christian people must not harbor the illusion that the present level of Christian life will be maintained automatically. But for the devoted work of preachers, missionaries, teachers, parents, who instruct and train oncoming generations, there will come a generation that knows not God.

Warning to Israel

The Israelites were particularly warned of the dangers that would beset them after the Lord had brought them into "goodly cities," and when their houses would be "full of good things." And their failure came exactly where God told them it would.

Now, as we go about trying to establish social security and the material well-being of all persons (and let us continue to do so), we must remember that prosperity can be a bitter foe to moral character. Modern plumbing and a living wage are highly to be desired for all homes, but they do not make homes Christian. We have in the United States upward of twenty million children under ten years of age. If no effort were made to evangelize them we would have a totally pagan nation in 1975. As matters stand, almost half of them are receiving no religious teaching at all,

and for most of the other half the religious teaching is very sketchy at best. The church faces a great, challenging, and crucial task.

We would not be far amiss in asserting that the greatest national peril in this war year is the tendency to ignore the foundation of life laid by our forefathers. The Bible is one of God's gracious safeguards against such a peril. The fact that it is opened and studied by about 350,000 Sunday school classes each week should bring its readers up to the norm at least once a week. Use of the Uniform Lessons has made this weekly study of God's Word doubly effective. Continued absence from Sunday school breaks the tie that holds us to the high standard God has given. Observance of the Lord's Supper "in remembrance" of Christ is a periodic moral check.

Becoming Baal Worshipers

Growing indifference to God and to his teaching led eventually to Baal worship. As Jesus said plainly, empty souls do not remain empty (Luke 11:24-26). Baal and Ashtaroth were the supreme male and female deities of Phoenicia and Canaan. Their worship was not alone a theological misconception, but was accompanied by sexual perversions that no respectable culture would tolerate (Amos 2:7-8). The land must have been full of priests of Baal, judging from the 450 of them who in Elijah's day stood against one prophet of God at Mount Carmel (1 Kings 18:22).

When the Israelites went into the Promised Land it was not as if they were to meet with people of a totally different background. They were blood relatives of the ones they sought to conquer. The whole Semitic family included Arabs, Babylonians, Syrians, Phoenicians, Moabites, Amorites, Edomites, Canaanites, and Israelites. There was a basic disposition running through all members of this large family, and so the Israelites were easily influenced by the polished paganisms they encountered in their Canaanite relatives. Symbolism, the very thing the Mosaic law tried to eradicate, and for which all Semites had a weakness, was thrust at the newcomers wherever they went.

In the Whirl of Life

The religion of the Israelites was never isolated. It rubbed elbows with heathenism and paganism from the start. It grew up at the crossroads of the world. The Hebrews were quick to borrow, not alone from other Semitic peoples, but also of Hittites, Egyptians, Persians, Greeks, and Romans. This

tendency led to both good and bad consequences—good when the Jews stood their ground in loyalty to God, bad when they compromised. They met with some gods said to be good and kind; with others said to be mean and frightful. They came in contact with the worship of the heavenly bodies, the air, the thunder. Almost all the people they met said that earth and sea were inhabited by a crowd of demons. There were special demons for fertile land, for barren deserts, for hills and lowlands.

When the Israelites came into this welter of religion with their God, Jehovah, no one among the other nations denied his reality. He was generally thought of as being Israel's God. They merely raised the question whether he could do as much for his followers as Baal and Ashtaroth could for theirs. Even the Israelites themselves did not, in the main, deny the reality of other gods. So it was quite natural for many of them to shop around from god to god, about as easily and carelessly as church members pass from one denomination to another today.

The Lord's Anger

Foremost of the themes of the Old Testament is the story of God's "wrath" over the sins of his people. His "great wrath" is referred to in the account of Aaron and the golden calf (Ex. 32:12). He is described as having overthrown Sodom and Gomorrah "in his anger, and in his wrath" (Deut. 29:23; cf. Gen. 19:23-28). The Lord promised that his anger would "wax hot" against his people if they practiced injustice against the sojourners in their midst. The anger of God is spoken of hundreds of times in the Old Testament. He is far from being the "indulgent grandfather" that some preachers and teachers of a later day tried to picture him, thinking to magnify his great love for men.

Strangely enough, however, the anger of God is usually spoken of in connection with promises of his great love for men. "If ye be willing and obedient, ye shall eat the good of the land: but if ye refuse and rebel, ye shall be devoured with the sword" (Isa. 1:19-20). The wrath of God, therefore, is an essential part of the gospel of love by which man is saved from sin. When all measures of mercy and grace have failed, God must still purge the world, until sin is destroyed and the kingdom of God prevails.

So much for this section of Israel's history. Now, what about ourselves? Let us not forget that "righteousness exalteth a nation: but sin is a reproach to any people."

ADULT TEACHER

By Howard K. Williams



In all of us there are elements of good and elements of evil. No man is altogether good or altogether evil. Life is made that way. It was that way in ancient Israel and it is that way in modern America. And so, the great effort of life should be to strive more and more for the good, until we are at last, by the grace of our Redeemer, free from the sins that so easily beset us. The life of Israel—chosen of God to make God known to men—is so like the life of an individual in the quest for God, that in a very true sense to study Israel's history is to study ourselves.

The book of Judges gives us sketches of a stormy period of Israel's history. Today we shall consider one of these passages, the chronology of which is difficult, if not impossible, to follow. The lessons, however, are clear.

The Power of Influence

Influence has been defined as the atmosphere which a man carries. George W. Truett tells of a very successful lawyer who was known to be an upright man. He went to church sometimes, but he would not join. One night, however, his wife influenced him to go to a special meeting. When the invitation was given for those who wished to accept Christ to come forward, a young man known to be half-witted immediately went down the aisle. The heart of the wife of the lawyer was heavy, for now her husband would taunt her about religion for half-wits. On the contrary, to her surprise and to everyone's joy, the lawyer arose and went forward. Immediately several fine young men went forward also. Later, when asked why he had responded thus to the invitation, the man replied, "When I saw that boy go forward, knowing how little were his blessings, I was ashamed of myself. For God has abundantly blessed me."

So, it *does* matter what we do. Our influence is always with us. It goes where we go, does what we do.

Joshua lived such a life that he influenced his contemporaries for God. When he died his influence, like a rare, sweet fragrance, remained; and the people who had known him were encouraged to be true to his God throughout their lifetime.

In my long ministry in one place I have seldom, if ever, known anyone who did not influence somebody. Usually when one person accepts Christ, others will follow. If you refuse openly to ac-

knowledge Christ, others are influenced by you. Your going to church and Sunday school encourages others to go. Your staying away makes it easier for them to stay away.

Good Influence Removed

One day I visited a friend of mine in the suburbs of my city. As we were walking to the station we met a man whom my friend knew. "You ought to know him," my friend said. "He went to the church you were brought up in." As we talked, I said to the man, "Do you still go to the church?" "No," he said, "I don't. You see, we have little children now." "Well, do you go to a church out here?" I asked. "No, sorry to say I don't. And come to think of it, my children do things on Sunday that I would not have thought of doing when I was a boy."

Precisely Israel's story. Joshua and those like him gone, the younger generation forgot the God of their fathers. They mingled with the worshipers of Baal and the Ashtaroth—pagan deities that demanded little and were pleasant to worship. Why worship such a demanding God as Jehovah?

Do you not see how modern all this is? How many parents do you know today who take seriously the privilege of Christian worship, or train their children to worship the true God? It is always easier to worship the gods of ease, pleasure, broadmindedness. Today, we are as godless as ancient Israel. Little boys and girls even below the junior high school age are doing horrible things, and what shall we say of the moral delinquency of youth?

Who were these gods, the Baalim and the Ashtaroth? They were the male and female deities of the fertility cults in Canaan. They were worshiped in high places and in groves, where such rites as fornication, self-mutilation, and child-sacrifice were practiced. But these forms of worship were hardly worse than what is going on now in everyday life, in a time when some parents are broken-hearted and others, apparently, do not care, or at least do not bother about what is happening. The sad truth is that many people have forgotten God and are unmindful that Jesus came to seek and to save that which was lost.

In that ancient day, the Israelites probably did not set out deliberately to leave the paths of Joshua. But a little permission here and a little there, a little letting up on the straightness of religion here and a little there, amounted to the same thing. They forgot God and turned to idols.

Today many good people become bad

people because they have left the paths of their fathers. And their children go even further astray.

Let every man check up on himself before it is too late! Let every home check up on itself. The final test is genuineness of life and character—not what we profess to be.

The Anger of the Lord

There are some things that I am afraid to do. I hope there are other motives for my not doing them, but I am sure that fear restrains me. Today, however, we are told that we should not use fear as a motive. Jesus used it, and yet no one knew the love of God as he did, nor urged the love of God as a motive for doing right and avoiding wrong. The Bible throughout teaches punishment for sins. Not only back in the primitive days of the judges, but in the New Testament. We may, of course, not like the doctrine, but Jesus taught the fact of eternal punishment, and Paul tells us that sin, when it is finished, no matter how pleasant and harmless it seems, brings death.

Whatever may be your opinion of the ultimate outcome of sin, the man who sins is in for trouble. So is the nation. One of the most graphic illustrations of this truth you will find in Fagin, in Charles Dickens' *Oliver Twist*. After a nefarious career Fagin finally met up with his just dues. In prison "he was searched, that he might not have about him the means of anticipating the law; this ceremony performed, they led him to one of the condemned cells, and left him there—alone." Alone—with his sins. What a tragedy! Then read on and see Dickens' picture of poor Fagin as he awaits his execution.

"Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting" (Gal. 6: 7-8).

"Nevertheless the Lord"

But punishment for sin is not the last word. Always God offers forgiveness and deliverance. He waits like the father of the prodigal, pleadingly looking for the return of the wandering child. If the Bible is filled with the teaching of the heinousness of sin, it overflows with the offers of forgiveness. If any man is lost from God, it is his own decided and persistent choice. "It is not the will of your Father which is in heaven, that one of these little ones should perish" (Matt. 18: 14). But, alas, a person may resist God's will!

YOUNG PEOPLE'S TEACHER

By Paul M. Humphreys

Approach

Periods of grave national danger, like the present, often are the only times when citizens awaken to a sense of responsibility for the preservation of their form of government. War, with its conscription of man power, its loss of life, its destruction of property, its intensification of moral problems, and its frequent shifting of men and women to new centers of training, combat, or industrial production, stimulates thought and induces inquiry into the reasons for its necessity.

When we think of war, we usually have in mind the armies that move in the air, on the sea, or over the land. Paul, however, had another warfare in mind when he wrote to the Christians in Ephesus: "We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of darkness of this world, against spiritual wickedness in high places" (Eph. 6: 12). Our warfare is primarily one against those sins which first destroy the individual and then, by weakening his moral powers, bring about the collapse of government.

Scripture

While Joshua lived, the various tribes, which were loosely organized, attempted to keep alive the ancestral faith, but with his death the forces of disintegration already at work grew stronger. It has already been pointed out that some of the Canaanite tribes were exterminated, while others were assimilated by the Israelites into their own tribal organization. The worship of Baal and the Ashtoreth flourished side by side with the worship of the God of Israel. Since the former religion was lacking in strong moral and spiritual power, its spread among the Israelites promised future trouble for them.

The writer of the book of Judges emphasizes the fact that Israel's inability completely to conquer the land of the Canaanites was in no small measure due to these unholy alliances with Baal and the Ashtoreth. So this period was a dark age in Israel's history. At times when danger threatened, however, strong leaders were found who led the people through the crisis. These leaders were called "judges," but they were not judges in the modern judicial sense. They were warrior chieftains.

TEACHERS' MATERIALS

The picture of what happened is vividly described: "It came to pass, when the judge was dead, that they [the people] returned, and corrupted themselves more than their fathers, in following other gods to serve them, and to bow down unto them" (Judg. 2: 19). "In those days there was no king in Israel, but every man did that which was right in his own eyes" (Judg. 17: 6).

Interpretation

A farsighted and practical writer in the book of Proverbs made this wise observation: "Righteousness exalteth a nation: but sin is a reproach to any people" (Prov. 14: 34). As long as we think of this truth merely in general terms, however, it can have no profound effect upon us as individuals. We are in the same position as the man in the foxhole who oftentimes is unaware of how his own action fits into the high strategy of the battle. It is the victory or defeat which we experience as individuals upon our own personal battleground of character that ultimately determines the direction of national morality. Israel's alienation from God was not the result of a mass movement to the worship of Baal and Ashtoreth, but of a gradual failure on the part of individuals to observe the customs and practices which formed the very heart of the nation's moral and spiritual life.

If Christian youth would win the battle for a nation, so that its political structure may be morally defensible, they must win first of all the local conflicts which grow out of their relations with persons around them. The apostle Paul aptly states this principle in his letter to the Philippian Christians: "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; . . . think on these things" (Phil. 4: 8).

Summary

One word ought to be inscribed upon the heart of every young man and woman. That word is "responsibility."

Questions

1. What laws do people most frequently break, considering their infraction a joke?

2. Do you consider the repeal of the national prohibition amendment the result of individual unconcern for the nation's welfare?

3. Name several responsibilities which belong to you as an individual for the welfare of the nation.

INTERMEDIATE-SENIOR TEACHER

By Talmage C. Johnson

Plan for Class Session

Intermediates are naturally proud of organizations and groups to which they belong. They are loyal to their families, their schools, their gangs, or any other organization of which they are a part. No youth is deliberately a traitor to his own. Treachery is a vice of perverted maturity, never of youth. Begin the lesson, therefore, with a discussion of what loyalty means. Why should one be loyal to his family or to the group of which he is a member? How can he express his loyalty?

Write on the blackboard a list of things to which class members owe their loyalty: family, school, school team, friends, church, state, city, nation, and the like. Point out that from time to time in the Sunday school, we lay special emphasis upon many of these loyalties, and that the present lesson is concerned with loyalty to country. Show that loyalty to America requires everyone to be concerned with the nation's conduct and to make whatever positive contributions to it he can.

American citizenship is something of which to be proud. It is a privilege to live in the United States. People in less favored lands would give much to enjoy the things which we take for granted. Most of us are American citizens by birth, which means that we have done nothing to earn or merit our citizenship. We ought, therefore, to be grateful for it and to prove our gratitude by being good citizens.

While it is true that many duties of citizenship cannot be undertaken until one reaches a certain prescribed age, it is not true that younger citizens have no duties and no responsibilities for the conduct of the nation. They, too, are citizens of the nation.

You might ask what the nation has done and is doing for its youth. Has it not given them and their loved ones protection from foreign enemies? Has it not in numerous ways safeguarded their health, made possible wholesome recreation, and done many other things for them? A long list of things which the state and federal governments do for boys and girls could be made. Every one of us—for selfish reasons, if for no other—should be concerned with the conduct of the nation. For every one of us is personally affected by it.

Good citizenship in youth requires certain things. (1) The good citizen, what-

ever his age, obeys the laws of his country. He knows that laws are made for the good of all and that lawlessness undermines and destroys a nation.

(2) The good citizen, whatever his age, stands for that which is right. The nation is not governed entirely by voters and office holders. It is governed more by public opinion. Everyone has a part in forming it. Citizens who stand for the right, therefore, strengthen the nation.

(3) The good citizen, whatever his age, develops himself as an individual. Since the nation is made up of individuals, it can be no greater than the aggregate greatness of all its citizens. The person who is a lesser person than he is capable of being has weakened the nation. Young people owe it to their country to develop themselves physically, mentally, and spiritually.

(4) The good citizen, whatever his age, attempts to help others be good citizens. It is not sufficient for us to be the best sort of persons we can be; we should also help others be their best.

Truth in Action

Nobody can be thoroughly loyal to anything, or to any group, without being informed of its origins, its purposes, its ideals. To be ignorant of American history or civics, therefore, is to be less loyal than one should be. Intermediates should be encouraged to study our history, our form of government, our national traditions and ideals.

But the most important action called for in this lesson is respect for law and order. J. Edgar Hoover, head of the Federal Bureau of Investigation, said in a recent magazine article that the number of arrests of teen-age boys and girls in this country is staggering. He pointed out that 27 per cent more boys were arrested last year than the year before: 26 per cent more for disorderly conduct, 30 per cent more for drunkenness, and 10 per cent more for rape. For girls the figures were even more startling: 39 per cent more for drunkenness, 64 per cent more for disorderly conduct, and 124 per cent more for vagrancy. These figures indicate that there is increasing lawlessness among boys and girls of the intermediate age. These lawless persons are enemies of the nation; they threaten its present and its future stability!

Conclude the lesson by showing that loyalty to America calls for three things from its teen-age youth: (1) Obedience to the laws of the land; (2) disapproval of lawlessness practiced by others; (3) support of character-building agencies such as the church and Sunday school.

Woman's Part in National Life

Judges 4—5

Judges 4: 1-9, 13-16

1 And the children of Israel again did evil in the sight of the LORD, when Ehud was dead.

2 And the LORD sold them into the hand of Jabin king of Canaan, that reigned in Hazor; the captain of whose host was Sisera, which dwelt in Harosheth of the Gentiles.

3 And the children of Israel cried unto the LORD: for he had nine hundred chariots of iron; and twenty years he mightily oppressed the children of Israel.

4 And Deborah, a prophetess, the wife of Lapidoth, she judged Israel at that time.

5 And she dwelt under the palm tree of Deborah between Ramah and Beth-el in mount Ephraim: and the children of Israel came up to her for judgment.

6 And she sent and called Barak the son of Abinoam out of Kedesh-naphtali, and said unto him, Hath not the LORD God of Israel commanded, saying, Go and draw toward mount Tabor, and take with thee ten thousand men of the children of Naphtali and of the children of Zebulun?

7 And I will draw unto thee to the river Kishon Sisera, the

captain of Jabin's army, with his chariots and his multitude; and I will deliver him into thine hand.

8 And Barak said unto her, If thou wilt go with me, then I will go: but if thou wilt not go with me, then I will not go.

9 And she said, I will surely go with thee: notwithstanding the journey that thou takest shall not be for thine honour; for the LORD shall sell Sisera into the hand of a woman. And Deborah arose, and went with Barak to Kedesh.

13 And Sisera gathered together all his chariots, even nine hundred chariots of iron, and all the people that were with him, from Harosheth of the Gentiles unto the river of Kishon.

14 And Deborah said unto Barak, Up; for this is the day in which the LORD hath delivered Sisera into thine hand: is not the LORD gone out before thee? So Barak went down from mount Tabor, and ten thousand men after him.

15 And the LORD discomfited Sisera, and all his chariots, and all his host, with the edge of the sword before Barak; so that Sisera lighted down off his chariot, and fled away on his feet.

16 But Barak pursued after the chariots, and after the host, unto Harosheth of the Gentiles: and all the host of Sisera fell upon the edge of the sword; and there was not a man left.

KEY VERSE: *Who knoweth whether thou art come to the kingdom for such a time as this?—Esther 4: 14*

UNDERSTANDING THE SCRIPTURES

By Clive McGuire

"The children of Israel did evil in the sight of the Lord, . . . and provoked the Lord to anger" (Judg. 2: 11-12). This is the formula with which the story of each succeeding judge opens. The story of Deborah follows the pattern. It was after the death of Ehud. Jabin, king of Canaan, was this time the Lord's instrument of corrective discipline for his people. His nine hundred chariots of iron were enough to bring the Israelites to their senses. God "sold" his people to Jabin, and Jabin did about all that kings of that day knew how to do. He tried to wring from them all the revenue he could without the least concern for their national welfare.

The picture is a familiar one to Bible students. It appears again in the story of steps leading to the Babylonian captivity. At that time the Lord "sent against" Judah the Chaldeans and other pagan enemies. "Surely at the commandment of the Lord came this upon Judah" (2 Kings 24: 3), the writer explains editorially. The writer knew that his story would have no value except as it taught the people that calamity follows disobedience to God. The

calamity was God's way of setting right the havoc wrought by Manasseh's notorious reign described in shocking detail in chapter 21.

The story of Jonah is another example. Jonah failed to do God's bidding, and God pursued him until he repented.

Something About Jabin

The description of Jabin, king of Canaan, gives us an interesting sidelight upon the culture of the nations which Israel found in the Promised Land. Nine hundred chariots was not a very large number for an Oriental potentate, except by comparison with Israel, which probably had none at the time. The Pharaoh of the Exodus had, in addition to "all the chariots of Egypt," "six hundred chosen chariots" (Ex. 14: 7). The "iron" chariots were actually built of wood, but reinforced with iron, if they were like the iron chariots of other nations of antiquity. They also had iron rims on the wheels. The practice of equipping chariots with scythe blades protruding from both sides was introduced at a later date. Israel eventually used chariots. Solomon had four thousand of them (2 Chron. 9: 25).

Deborah and Lapidoth

Deborah came to the front during the oppression of Jabin. She is one of a very impressive list of noble women in

the Bible. Lapidoth has no other distinction in history than that he was Deborah's husband. Like Zebedee in the New Testament, he seems to have yielded the spotlight to his wife. I would hesitate to press the point, as some do, that God's use of these able women illustrates his power to make even the "weaker vessel" magnify his name (1 Pet. 3: 7); but I do see in it that the finer and feminine elements of life may enter into great leadership just as hard-fisted masculinity usually does.

Up to the time of her taking up arms against Jabin, Deborah seems to have lived quietly at her home in Mount Ephraim, whither the Israelites came to her for spiritual counsel and aid. But God called her out into a life of busy activity—political campaigning and warfare. Apparently she was not elected by the people, nor commissioned by the state to do what she did; she responded to the call of God. Her leadership is particularly impressive as it faces up with Jabin's nine hundred chariots and the craven spirit of Barak and the other Israelites. Evidently Barak was far enough removed from the scene of Jabin's oppression not to let it bother him very much. Deborah was the only one to sense that the power of God is able to burn the chariot in fire (Ps. 46: 9) if he is given the humble co-operation of human faith and hands.

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Deborah the Leader

A hint of Deborah's administrative ability is seen in her sending for Barak in Kedesh-naphtali, seventy miles to the north. He was evidently a great military leader from the section north and east of the Sea of Galilee. Deborah laid upon him a "command" to muster ten thousand men from Zebulun and Naphtali and to go out to meet Sisera, Jabin's commanding general. It was not a desperate gamble to which she summoned Barak. She had the tactics of the campaign well in mind before she saw him, and she had no doubt that God would deliver Sisera into Barak's hands.

Another suggestion of Deborah's ability is in Barak's response to her proposal. He, the seasoned military leader, accepted her advice as final, but was afraid to undertake it unless she, a prophetess, would personally join in the campaign. This probably means, among other things, that Barak knew that she would have great influence over the people and would inspire their fighting spirit.

So far as we have a record, this was Deborah's first military venture. But she showed herself to be a strategist at heart. It is true that God told her what Sisera's moves would be and where the battle would be joined, but this consideration does not forbid the conclusion that she had a keen mind and could see through the campaign step by step. God seldom reveals his plans to persons of weak, sluggish minds and dispositions, and unstable judgment.

Deborah in Command

Deborah's prediction that the battle would not be to Barak's glory was true to fact. When they came into the battle it was Deborah who took command rather than Barak. The battle was joined at the brook Kishon on the great battlefield of the Bible, the Plain of Esdraelon. Here Jabin had plenty of room for maneuvering his chariots. More blood has been shed at this spot than anywhere else on earth. It was a field of battle long before recorded history began. The story of the battle against Jabin is one of the earliest recorded.

The men whom Barak called together, or who were already under his command, came from the locality about fifty miles to the north of Esdraelon. They had a fighting tradition behind them. Even in the days of Jesus and later, these Galileans were fighters. The men of Zebulun lived right where the battle was fought, and the men of Naphtali were immediately to the north. It all worked out as Deborah had pre-

dicted. Just as soon as Sisera heard that Barak had assembled his force of ten thousand men, he took his own troops from Harosheth of the Gentiles and came to the river Kishon to put down the rebellion. Harosheth was headquarters for Sisera and his nine hundred chariots.

All According to Plan

As soon as Deborah saw what the enemy had done, she knew that the outcome of the battle was in Israel's hands. She commanded Barak to attack at once and assured him that it would not be a long battle. "This is the day in which the Lord hath delivered Sisera into thine hand," she declared. The battle was a defeat and a rout. The chariots of iron were not a match for Barak and the Lord. Israelite foot soldiers with their swords put the charioteers to flight. Sisera had to leave his chariot and flee on foot. The battle continued until there was "not a man left."

Finally, Sisera, in his flight, was killed by Jael, the wife of Heber the Kenite. The ethical principle of Jael's performance is not a part of this lesson, but as a historical sidelight we note with interest that the Kenites dwelt in tents as contrasted with the permanent homes in Canaan. After Jael had invited the fleeing general into her home and had given him food, an Oriental pledge of friendship, and led him to believe that she was befriending him, she drove a tent pin through his head while he slept. The enemy whom Barak would have considered it a high honor to slay, fell at the hand of a housewife. The final stage of the story is told in Judges 4: 24. Jabin was destroyed, and the hand of the children of Israel prospered.

Defeat to Victory

One is impressed with the thought that only a few days lay between the humiliation of defeat and the song of victory. Barak probably did not anticipate that success would come so soon.

The thrilling story is not seen in full until the song of Deborah and Barak is taken into account. It was a song designed to explain how the great victory had come about for God's people. The explanation is given in the first sentence of the song. Moffatt renders the verse, "That Israel's leaders took the lead; that the folk came forward freely, bless the Eternal."

The cause of national failure eleven hundred years before Christ so clearly set forth in the story of Judges, still holds good. The road to national recovery is still clearly marked. We must come back to God.

ADULT TEACHER

By Howard K. Williams

■

The book of Judges contains the narrative, sometimes fragmentary and incomplete, of the fortunes of the Israelites during their conquest of, and settlement in, Canaan. There was no central government, and the tribes were loosely settled in various localities, much as the several tribes of American Indians inhabited various sections of America before the coming of the white man. Living thus among the Canaanites, the Jewish tribes frequently found themselves at war. There seemed to be no end of trouble with marauding bands whose depredations were a constant threat to Israel's security in the land.

In times of great distress, however, there arose among the Hebrews strong personalities who were able to enlist the loyalty of the tribes, but there was no king in Israel during this period of about three hundred years. We study two of these leaders in this series of lessons—Gideon and Deborah.

Forgetting God

Among the "judges" or leaders of Israel was a man by the name of Ehud. He had proved himself to be a powerful leader, and had held the reins of power for some eighty years. However, the heathen tribes were not idle. They began rebuilding the fortifications which had been torn down, and were making preparations for resistance against the ruling powers.

On the death of Ehud, who appears to have been a good man, the Israelites "did evil in the sight of the Lord." This is the sad refrain of the book of Judges. Again and again it is repeated. But why limit it to the book of Judges? Human history has the same record throughout the centuries, even to the present day. Our own nation, rising to power on Christian principles, apparently thinks that it can get along very well without too much thought of God.

In this period of turning away from God we are told that "the Lord sold them into the hand of Jabin." As a matter of fact, they sold themselves. We blame God for many conditions that are our own fault. Had the children of Israel done right in the sight of the Lord, they would have been prepared against the enemy; but their constant compromise with heathenism had caused them to be insensitive to the real danger around them. Much the same condition existed in our own surprise at Pearl Harbor, though fortunately we

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have not blamed God with that disaster. "Righteousness exalteth a nation: but sin is a reproach to any people" (Prov. 14: 34).

Seeking Deliverance

Our boys in the service who left our churches believing in God and trying to do his will, probably will come back to us with their faith strengthened. Those who went out not believing in God, except perhaps in time of emergency, doubtless will come back with just that limited faith. Emergency religion is not a dependable religion. Sometimes it is effective permanently, but not often.

Israel sinned again and again, and cried unto God in time of trouble, but forgot God when the trouble passed. It is always well not to take too seriously the promises of a man in trouble, to depend too much on what he is absolutely sure that he will do tomorrow. The great decisions of religion and of life generally are made in the ordinary course of a day's work—when there is freedom from undue excitement and pressure. If in the time of sunshine we learn to do God's will, then we need not call on him frantically in time of trouble. We shall feel his presence near us.

Deborah

The word "Deborah" means "bee." How she came by the name I do not know, but she was as busy as a bee, and she was very effective against the enemy as the bee is effective against those who disturb his peaceful pursuits.

One can imagine Deborah as a child hearing the grown folks talk about the oppressions of her people, and those good old days when Israel had prospered at the hand of God. Little by little she became the recognized leader of the girls of the village. When she had reached maturity people came to her for counsel, frequently to settle their differences. Finally she set up a sort of court under a palm tree. The place became known as "Deborah's palm tree," and people came long distances to this woman judge. As her influence increased, there came the conviction that something ought to be done for Israel, and that under God she would do what she could. So she looked about for a promising leader and was led to Barak. Her advice was wise in choosing Mount Tabor as the spot for the battle with Israel's enemy.

Why Barak refused to go unless Deborah should go also, we do not know. Probably he desired the influence of her strong personality among the soldiers. Cautioning Barak that if she went he would not be given the full credit of

victory, she consented to his request and the battle was fought. The result was a very decisive victory for Israel over Sisera, the captain of the enemy forces.

What place should a woman have in warfare, in politics, in business, in industry? This is a vital question today. Queen Victoria, Queen Elizabeth, Joan of Arc, and Queen Esther were women of peculiar abilities in leadership and influence. So were Frances Willard, Clara Barton, Florence Nightingale, and others.

Today an ever increasing number of women are stepping out of the traditional place of womanhood and taking men's jobs in war plants, in transportation, in business and professional life. We must remember, of course, that this is a time of emergency when the services of all our people are greatly in demand. It still remains true that woman's greatest service to the nation is in the home. The tendency today for mothers to leave their children in order to go out to work, has marked dangers for the future of our nation. No nation can rise higher than the character of its homes, and homes are largely what women make them.

We come now to one of the cruel episodes in the story of this battle. Sisera, instead of dying with his men, sought to escape by fleeing. Thinking he could be concealed among the Kenites, he fled in that direction only to be decoyed by Jael, a woman of the Kenites, who invited him into her tent and, while he slept, took a tent pin and nailed his head to the ground. One can hardly imagine a woman doing such a thing, or a woman praising such an act, even gloating over the grief of Sisera's wife, but such is the difference between the crude age of early Old Testament history and the better days ushered in under the New Covenant in Christ.

Women Today

Women today should praise God for the place Jesus gave to woman, and should try to measure up to his highest standard. There is no noble height which women could not obtain if they would truly follow the Man of Galilee.

Yet when one sees the frivolous parody of womanhood, fighting for her right to be equal to the lowest kind of manhood and manhood's vices, one despairs of the future of mankind. As go the women, so goes civilization.

No greater fallacy has ever been made than to call them "the weaker sex." The last at the cross of Christ, the first seeking him at the empty tomb, women have been, and may become, leaders to the kingdom of God on earth.

YOUNG PEOPLE'S TEACHER

By Paul M. Humphreys

Approach

"This is a man's world!" Could anything be further from the truth? To be sure, there are moments when one might feel that a woman's sphere of activity is seriously limited, because of different wage scales, political discrimination, or physical differences, but to stop with these considerations is to be guilty of short-range thinking. The part which courageous women have played in world history is significant.

The record of women who have achieved in most fields of endeavor is becoming more impressive each day. Men who have achieved unusual prominence have acknowledged their debt to courageous women. Lincoln's tribute, "All that I am, or hope to be, I owe to my angel mother," is an eloquent statement of gratitude for the courage and resourcefulness of a devoted mother. To think that this is a man's world, with no real opportunity for a young woman to achieve great ambitions, is not to understand the true nature of things. Resident within a woman's life are powers to influence the course of the world's progress.

Scripture

After Joshua's death, the Israelites established themselves in the hill country west of the Jordan, while the Canaanites continued to occupy the plains from which it was difficult to oust them. Under the aggressive leadership of Sisera, king of Harosheth, a campaign was launched to drive the invading Israelites out of the country. Lack of national unity, coupled with inadequate leadership, almost proved to be a fatal weakness as the Israelites sought to defend their gains. The burning faith and enthusiasm of Moses, together with the intrepid courage and resourcefulness of Joshua, were needed to arouse the people to new and greater effort. No Moses or Joshua arose, but a woman named Deborah, who proved herself to be equal to the task.

For many years prior to this emergency, Deborah had been creating confidence in her wisdom and ability among her countrymen. Her devotion to the religion of Israel accorded her a place of special privilege, for "she judged Israel at that time." This godly woman, possessing keen insight, called upon Barak to lead the army in its resistance

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to the enemy. With great confidence in her, Barak insisted that she accompany the army to the field of battle. There her presence and encouraging words brought new strength and determination to the fighters, so that great victory was won.

Interpretation

Courage, as we all know, is not a virtue found only on the battlefields of the world. If citations and decorations for bravery were to be awarded in civilian life, many of the recipients would be women. High on the list of those worthy of honor would be the nurses who bring a ministry of healing to hearts made lonely and sensitive by suffering.

Courage, self-reliance, and initiative are demonstrated in many of the activities in which American women engage. The teacher, the social worker, the business woman, the factory worker, and the homemaker—each has her part to play in the making of the nation.

Less than two years after the signing of the Armistice in the First World War, the Nineteenth Amendment to the Constitution was added, giving American women the right to vote. This victory came only after bitter years of struggle in which courageous women endured ridicule, mob violence, and imprisonment to secure the full privileges of citizenship in a democracy. There were many Deborahs all through the years who dared to speak and to act. The real problems which face each young woman of voting age are these: (1) Shall I use my privilege? (2) How shall I use it intelligently?

No honor roll would fully represent the nation if it showed only the names of a few immortals; for in thousands of homes throughout the nation there have been, and now are, courageous women shouldering heavy responsibilities in the managing of homes, the feeding and clothing of children, and the securing of a true religious heritage for their families. They are the nation's primary source of moral and spiritual strength.

Summary

The book of Esther (4:14) records Mordecai's statement to his niece, "Who knoweth whether thou art come to the kingdom for such a time as this?" This is the time for courageous young women to strengthen the religious foundations of our nation.

Questions

1. Name several outstanding women leaders of our nation and tell why you consider them important.

2. Does it take courage to maintain a Christian home? Explain your answer.

INTERMEDIATE-SENIOR TEACHER

By Talmage C. Johnson



Plan for Class Session

The word "Deborah" means "a bee." It was a suitable name for this woman of ancient times, who busied herself with the affairs of her people and fiercely stung their enemy in battle. Judged by our modern standards, her conduct does not appear to have been particularly feminine. But ancient wars, like modern wars, were not calculated to develop the tender emotions and the gentle qualities we usually ascribe to womanhood. Deborah, like the men of her times, was the product of those times.

It is a mistake to think, and certainly, to teach youth, that all the great characters of the Old Testament were altogether righteous or are to be emulated in all respects. Instead, we must always seek to understand ancient men and women in the light of the age in which they lived. When we thus study heroes and heroines of the past, we discover that it was the good rather than the bad in them which enabled them to make a contribution to their generation.

Certainly Deborah is an illustration of this truth. It was not through her success as a military leader that she made her greatest contribution to the national life of her day. Instead, she was able to rally Israel only because she had great faith in her God, believed in the future of her people, and had courage to do what she thought ought to be done. In an hour of national peril and emergency, she dared to act according to the best light she had. Like Joan of Arc, she heard voices in her soul and obeyed their commands. The person, man or woman, who follows out the deep convictions of the heart, is ever greater than the person who has no convictions and hears no voices.

The real point of the lesson is that emergencies can be faced only by the strong of heart. And in strength of heart and character, there are no male and female. When the testing times come we turn instinctively to the strongest person we know, be it a woman or a man. Young people now, more than ever, need to learn that ability and worth-while traits of character alone determine the individual's place in a nation's life. And these things depend upon neither sex nor age.

Another lesson to be learned from Deborah is that her influence depended neither upon her social position nor upon

an inherited authority. People sought her out to advise them because they recognized her wisdom. She was not a queen; she held no official position. H. V. Morton, in his excellent book *Women of the Bible*, compares her to Boadicea, whose fame spread by word of mouth throughout Roman Britain, and says of her, "She was an ordinary woman who was chosen by the people to become their leader." People in times of crisis and danger usually know who is qualified to lead. Those who aspire to leadership should seek to qualify themselves for it.

Truth in Action

It is frequently said that knowledge is power. Certainly it is true that the citizens of a democracy are not qualified to lead, or even to follow, without considerable knowledge of the structure of their government, the problems which confront it, and the machinery by which the people may achieve their hopes and ideals. Because this is true, young people should be urged to study the forms of government, the history and traditions of America, and its goals for the future. You will have done a good thing if you succeed through this lesson in increasing the interest of your pupils in American civics and history.

One of the reasons for corrupt politics and inefficiency in public life is that we have not trained boys and girls for government service. We have failed to point out that large opportunities to do good can be found in such service—opportunities to make worthy contributions to the life of the nation and the world. We have encouraged young people to fit themselves for business and for the professions, but not for political careers. In fact, we have to some extent stigmatized political activity so that all too frequently the best men and women will not offer themselves for political offices. In order to correct this error, we must begin now to teach young people that here is an important service which they might well consider as their lifework.

Emphasis in this lesson has also been placed upon the equality of men and women. There may be those who still think that women's work and men's work should be sharply differentiated, but they can hardly maintain that it is now or will be in the future. Consequently youth had better be taught that both men and women must share alike in privileges and responsibilities.

The missing words which should be chosen for the blanks in this week's test are as follows: (1) forsook; (2) righteousness, wisdom; (3) Sisera; (4) real; (5) many; (6) homes.

Gideon's Faithful Few

Judges 6—8

Judges 7: 4-7, 15-21

4 And the LORD said unto Gideon, The people are yet too many; bring them down unto the water, and I will try them for thee there: and it shall be, that of whom I say unto thee, This shall go with thee, the same shall go with thee; and of whomsoever I say unto thee, This shall not go with thee, the same shall not go.

5 So he brought down the people unto the water: and the LORD said unto Gideon, Every one that lapped of the water with his tongue, as a dog lapped, him shalt thou set by himself; likewise every one that boweth down upon his knees to drink.

6 And the number of them that lapped, putting their hand to their mouth, were three hundred men: but all the rest of the people bowed down upon their knees to drink water.

7 And the LORD said unto Gideon, By the three hundred men that lapped will I save you, and deliver the Midianites into thine hand: and let all the other people go every man unto his place.

15 And it was so, when Gideon heard the telling of the dream, and the interpretation thereof, that he worshipped, and returned

into the host of Israel, and said, Arise; for the LORD hath delivered into your hand the host of Midian.

16 And he divided the three hundred men into three companies, and he put a trumpet in every man's hand, with empty pitchers, and lamps within the pitchers.

17 And he said unto them, Look on me, and do likewise: and, behold, when I come to the outside of the camp, it shall be that, as I do, so shall ye do.

18 When I blow with a trumpet, I and all that are with me, then blow ye the trumpets also on every side of all the camp, and say, The sword of the LORD, and of Gideon.

19 So Gideon, and the hundred men that were with him, came unto the outside of the camp in the beginning of the middle watch; and they had but newly set the watch: and they blew the trumpets, and brake the pitchers that were in their hands.

20 And the three companies blew the trumpets, and brake the pitchers, and held the lamps in their left hands, and the trumpets in their right hands to blow withal: and they cried, The sword of the LORD, and of Gideon.

21 And they stood every man in his place round about the camp: and all the host ran, and cried, and fled.

KEY VERSE: *There is no restraint to the Lord to save by many or by few.—1 Sam. 14: 6*

UNDERSTANDING THE SCRIPTURES

By Clive McGuire

Before we analyze Gideon's amazing feat of annihilating a large and well-equipped army with a band of three hundred men armed only with lamps, pitchers, and trumpets, we ought to look carefully at Gideon himself. He was one of several leaders in the Bible who tried to evade responsibility on the ground of personal unfitness. "My family is poor in Manasseh, and I am the least in my father's house" (Judg. 6: 15). Gideon said when the Lord called him.

Indeed, the task to which Gideon had been called was one that would try the courage and faith of a strong man. Israel was suffering at the hand of Midianites, Amalekites, and the "children of the east" (Judg. 6: 3). These formidable enemies had forced the Israelites into "dens." The Midianites will be remembered as traditional foes of Israel. Israel had felt the terror wrought by these marauders, and at one time had inflicted a merciless vengeance upon them. Midianites were never gentle in their dealings, and they would be particularly harsh toward the Hebrews who had slain five of their kings, captured their women and children, burned their

cities and "all their goodly castles," robbed them of their cattle, flocks, and goods, and then on second thought had killed all the male children and the married women (Num. 31). Likewise the Amalekites, related to the Hebrews through Esau (Gen. 36: 12), were old enemies of Israel, having been decisively defeated by Joshua at Rephidim (Ex. 17: 8-16). After Gideon's time they still had to be crushed by Saul (1 Sam. 15), David (1 Sam. 30), and Hezekiah (1 Chron. 4: 43).

Hard Times for Israel

The straits to which Israel had been reduced are very graphically described in Judges 6. They were deprived even of food. Gideon was suffering with the rest. He was called to the exploit of his life while threshing wheat "by the winepress" to hide it from the Midianites. The fact that it was "an angel" of the Lord who appeared to him does not argue that the Lord in person was not in the call. In fact, the Lord is mentioned in verses 16 and 23 with no intermediary. Gideon was, even at the time of his call, engaged in the hopeless task of trying to keep the crop from his father's farm away from the sight of the enemy. What the enemy saw they took. Therefore, Gideon had taken the wheat harvest from the valley and, instead of threshing it where it was cut

and where the work would have been plainly visible, had carried it to the hillside where the winepress stood. From this elevation he could see any enemy approaching.

The appearing of the angel and his salutation were a great surprise to this industrious and frugal farmer. Well he might have been surprised; the angel addressed him as a mighty man of valor ("stalwart hero," "valiant warrior") and assured him that the Lord was with him. Under the circumstances one would have expected Gideon to raise exactly the question he did. If the Lord is with us, then why has all this befallen us? Men have been asking that question through all the ages. Gideon, as a follower of God, knew perfectly well why the trouble had come. The people had done repeatedly what the Lord had assured them would bring distress. Gideon wanted to know, in view of Israel's sin and the distress that followed, if the Lord still was in the picture at all. There had been divine visitations in the past, he said, "but now the Lord hath forsaken us into the hands of the Midianites."

Charge to Gideon

Gideon was eventually convinced that it was the Lord talking to him. Then he turned to another doubt that came to his mind for good reason. The Lord

had said, "Thou shalt save Israel," but, as we have seen, Gideon thought none too highly of his own ability. To this doubt God replied that it would not be Gideon's achievement but his own. "I will be with thee, and thou shalt smite the Midianites." This probably was a great moral struggle for Gideon, for doubtless he knew something of the peril involved in accepting God's challenge. He was in the position of any honest leader who realizes that his acts and decisions will determine the welfare of great numbers of others.

Gideon was quite justified in trying to test the call in every legitimate way. His first test reminds the reader of Abraham's action when angels came to tell him that his wife, Sarah, would bear a child. He had a meal prepared for the visitors and it was in the course of the fellowship thus displayed that God's promise was revealed to him (Gen. 18: 1-15). The same routine was followed by Manoah when the angel told him and his wife that their son, Samson, was to be a great leader (Judg. 13: 15-23). The preparing of a feast was an indispensable part of Oriental courtesy, and it had particular religious and moral significance.

Gideon: Testing His Call

As anyone in his day would have done, Gideon first made a feast for the divine messenger. That the food was not eaten would not have made the dinner less meaningful in Gideon's mind. It turned out to be a sacrifice in which all Gideon's doubts were dispelled. First he fell upon his face; then he arose and built a memorial altar, which was still standing in the day when the book of Judges was written.

Up to this point in the story there seems to have been no one involved except Gideon and the Lord. But the time had come when the call should have broader acceptance. God first told Gideon to start working right where he was and in a manner that would have required great courage on Gideon's part. "Throw down the altar of Baal that thy father hath, and cut down the grove that is by it" (Judg. 6: 25). The instruction was to effect a religious revolution at his own home, and do it all in the day. The program was designed to make Gideon's call and his stand for God clear to all who knew him. One's initial stand for God usually measures the extent to which that stand will affect coming events. A partial commitment means ineffectual Christian living. Gideon went all the way, even to the point of endangering his own life. His bold stand resulted first in his winning

his father (and therefore the whole family) to God's side, and second in his becoming the saviour of Israel.

The time had come for Gideon to step out from the seclusion of his home and enter upon the larger mission to which God had assigned him. It probably was not an easy thing to do. His call took him away from any smug security he might have known and placed him in military life.

When he "blew the trumpet" he was joined by the members of his father's household and also by volunteers from Manasseh, Asher, Zebulun, and Naphtali. Still insistent that he go no further than God intended, he resorted to a test to check God's purpose. The story of the wringing of the fleece illustrates the intense desire on Gideon's part to carry on as God intended he should.

Too Many and Too Much

The thirty-two thousand men who had rallied to his call probably gave Gideon a sense of security, and appeared to him to be an omen of victory. But the Lord was quick to tell him that he would not be justified in pinning his confidence to the number of persons under his command. As a military leader his success hinged, not on "how much?" nor "how many?"—but on "how?" God was trying to teach the Israelites that the battle is not to the strong nor the race to the swift. The secret of success was, and is, "Not by might, nor by power, but by my spirit" (Zech. 4: 6). One of the laws that Jesus carried over from the Old Testament was that the meek shall inherit the earth.

If Gideon thought, as no doubt he did, that his thirty-two thousand followers were a satisfactory guarantee of success, God led him to see his error. First, God told him to discharge twenty-two thousand who were admittedly afraid. For the remaining ten thousand there was a further test to reduce the number to three hundred. They, in turn, were to go to battle without any implements of warfare ready for use.

While the Enemy Slept

For Gideon, the eve of the battle was not spent in repose. He went on a spying expedition, accompanied only by a servant. Something of the training of the Israelites is indicated in Gideon's having been able to come close enough to the Midianite camp to overhear a bedtime conversation there. The conversation was his cue to attack. He came back to his men, issued the most fantastic orders ever known to military history, and routed the enemy without striking a blow.

ADULT TEACHER

By Howard K. Williams

■

We have in this lesson one of the really charming pictures in the book of Judges. Study with great care chapters 6, 7, 8, so that you can tell the entire story realistically and graphically. The point of the lesson will not be difficult for your class to see, if you paint the picture well.

The Scene of the Lesson

For seven years the Israelites had been compelled to hide themselves in caves and secret places among the hills. Meanwhile, they had tried to wrest a precarious living for themselves and their herds from secreted valleys in the hill country. But periodically, in time of harvest, the Midianites swarmed down upon them, took all they could carry away, and destroyed the rest. So the Israelites suffered.

One day a young man, Gideon by name, was beating out grain from a little crop he had managed to secrete from the enemy, when an angel of the Lord appeared and told him that the Lord was with him. Gideon asked a natural question, which was, in effect, "If the Lord is with me, then why do I have all this trouble?" As a result of this visit Gideon made an offering and threw down the village idol reared to Baal. He at once summoned to his side all who would fight. Thirty-two thousand responded.

The Test of Strength

Today our Government is seeking more and more men in this horrible strife. Imagine our generals or admirals saying, "We have too many men!" But Gideon was told that thirty-two thousand were too many. There was danger that they would think of themselves as being the victors, and so forget God. After the first test, ten thousand remained. Still too many. Then another test, and only three hundred remained.

Does this mean that God is not interested in the number of people who fight in the cause of right? You often hear, in small religious gatherings, someone thanking God for the promise of his presence where *two* or *three* are gathered in his name. I think we misinterpret Jesus' words if we have in mind merely the smallness of the number. The emphasis is that when more than *one* person is vitally concerned over a religious cause, there comes increasing power from on high. God can do much with one individual; he can do more with

two, and much more with three, other things being equal. But something other than numbers is required in the fight for God.

People God Cannot Use

First, it was essential that Gideon's forces realize that it was God who gives the victory, so that they would neither vaunt themselves nor yet be fearful. Moses once made the mistake of assuming that it was he, rather than God, who brought water from the rock.

Sometimes a preacher, or a Christian worker, or a church may think of success in terms of learning or vigor or prominence. God, of course, can use all of these, as he can use all the skill of the farmer, but the results are from God.

Second, it was essential that the thirty-two thousand should not get the idea that *they* were the victors. Nor must they be fearful and perhaps later look back with regret on what they had given up in order to serve the Lord. Such people merely clutter up the work of the Lord and make it ineffective. We have too many of that kind on our church rolls today!

Third, the ten thousand were too many, not because of numbers, but because there were so many among them who acted on the principle that they had plenty of time. Why hurry? The test was the way in which they took water. All but three hundred came down to the water leisurely, lay down, and drank their full. The three hundred, however, paused for a moment and lapped up with their hands just enough to assuage their thirst. By this very action they said, "Come, let us get up to the battle!" Of course, the way they drank water was not the real reason for their choice. The test merely indicated a state of mind, which was the thing that made them efficient soldiers. The 9,700 acted on a principle common today for a great many church members, who nevertheless profess to belong to the Lord and who would be very much hurt if anyone should question their loyalty. The principle does not sound pretty, but it can be stated very accurately, in these words: "Let God wait until I am ready."

In my ministry I have found this proportion true to fact. Of ten thousand persons, three hundred may be depended upon for effective Christian work. "I want to go to the shore on Sundays. Let God wait." "I want to pay for my house. Let God wait." So people plan their pleasures and their homes and their friendships, not on the principle of fighting valiantly for Jesus, but of drinking their fill to their own satisfaction.

And when they get through, if they feel like it and have time, they will give themselves to God!

People God Can Use

In Gideon and the three hundred we see the kind of people whom God can make victors over evil.

First, they are humble people. Gideon knew his own limitations. He considered himself as being the least in that small group. Jesus laid this down as the bottom round of the ladder to Godlikeness—"Blessed are the poor in spirit." Such people recognize their limitations. "Speak no more of William Carey, but of William Carey's Saviour." God cannot use a man fully until he realizes that without God he is nothing. He must be humble.

Second, they must be loyal people. The three hundred were determined men. They loved their homes, they liked comfort, but they were devoted to something else more than they were to these—the cause in which they had enlisted. This kind of devotion is what Jesus had in mind when he said that a man must leave his father and mother and come after him, if such a choice were necessary. There must be one supreme loyalty if there is to be a momentous victory.

Third, they must be persistent. Emerson says that even bad men have spasmodic impulses toward goodness. Sometimes even godless people make up their minds to go to church—on Easter or Christmas—but no victories for Jesus are won by such people.

The three hundred were faithful *before* the battle, *during* the battle, and *after* the battle. After the crisis had passed we find them "faint, yet pursuing."

Methods God Can Use

God used lamps and trumpets against the swords of the Midianites. A Bible in the hands of a missionary among cannibals; the gentle compassion of Jesus over against the might of the Roman Empire; a man Paul over against the mighty Nero. Let the world think what it pleases, those of us who follow Jesus must never be deluded by the cult of bigness and prominence and paraphernalia.

"They stood every man in his place." What would happen if every church member in the world would do just that? Some people think that because they are not singing in the choir or leading the meeting or taking some other prominent part, it does not matter what they do. The battle for the Lord demands every loyal soldier to be in his place and to do his utmost.

YOUNG PEOPLE'S TEACHER

By Paul M. Humphreys

Approach

Three hundred years have passed since a small vessel of one hundred eighty tons set sail from Holland and turned toward the shoreline of America. The passengers aboard were destined to endure a stormy voyage which lasted for two months, and then to disembark on an unknown, rugged coast, "a hideous and desolate wilderness full of wild beasts and wild men."

The desire for religious and political freedom which had driven this small group out of England to Holland, and thence to America, was to be a powerful force in shaping our system of government. We may conclude that God was using a chosen few to accomplish his purposes. The writings of that period always strike the note of faith in God and reveal a supreme confidence in the future under his leadership.

Scripture

The Israelites also were pilgrims who made their long, tedious, dangerous journey from Egypt into Canaan. The Bible shows that God used a few well-chosen leaders to conduct them on the Exodus, and then to establish them in a hostile country.

The central part of Palestine, particularly Ephraim and Manasseh, was harassed by the Midianites and their allies, the Amalekites. Repeated depredations were made by these tribes until the Hebrews were driven to seek shelter in caves in the hillsides. Starvation and intense suffering were their unhappy lot as long as the robbers remained unsubdued. At last, a young man named Gideon, from the territory of Manasseh, whose family had been victimized by the Midianites, came to the rescue of his hard-pressed people. A divine messenger appeared to him with the assurance of victory over the foe. "Go in this thy might, and thou shalt save Israel from the hand of the Midianites: have not I sent thee?" (Judg. 6:14).

Gideon issued a call to his people and to several neighboring tribes. Thirty-two thousand men responded. This number was reduced to ten thousand when Gideon invited those who were afraid to face the foe to return to their homes. Again, this number was further reduced to a mere three hundred fighting men who were selected with great care. Gideon instructed them in the strategy

TEACHERS' MATERIALS

of a night attack, which proved to be overwhelmingly successful. He and his three hundred men thus achieved immortal fame. This victory and subsequent victories aided also in the revival of religious enthusiasm.

Interpretation

"Let the majority rule" is a principle of democratic government, but there are times when the majority may follow practices which are not in accord with Christian standards of conduct. Then it is that a determined minority must act to change the majority to their way of thinking.

Gideon and his three hundred followers might have reasoned that, since they had only a small chance to win over the Midianites, it would be better to withdraw from the land and recross the Jordan. The Pilgrims could have surrendered their principles of religious and civil freedom and thus have remained in England. In each case, however, the minority group possessed strong convictions and personal integrity. They believed they were doing God's will.

A freshman at Williams College in 1809 met with four other students in a grove of maple trees near the campus. Samuel J. Mills and his fellow students met for prayer and a thoughtful discussion of their religious problems. Mills presented his ideas concerning the need for world evangelization. His enthusiasm was communicated to the rest. Rain began to fall, but it did not dampen their ardor, for they moved under a haystack and there prayerfully dedicated themselves to the task of spreading the gospel throughout the world. This haystack prayer meeting marked the beginning of the American foreign missionary movement. This group was joined later by Adoniram Judson.

Summary

Jesus enlisted a small group of teachable, dependable, fearless men as his followers. He knew that numbers might be a hindrance if they were deficient in faith, courage, and resourcefulness.

Christianity today is largely a minority movement in the world. Christian youth have an opportunity to change the way of the world—through sincerity, determination, courage, and faithfulness to Christ's leadership.

Questions

1. Can you name any instances when the majority was wrong?
2. Does God call young people to leadership today? If so, to what duties and causes?

INTERMEDIATE-SENIOR TEACHER

By Talmage C. Johnson

Plan for Class Session

Contrary to the opinion generally held by adults, youth is more timid and more conventional than age. Conscious of their own lack of courage, young people are extravagant in their admiration of it, which fact accounts for their hero-worship. In an effort to appear brave, they are frequently reckless and blustering. But courage is a virtue which has to be acquired, and youth has not had time to acquire it. Physical courage is gained more easily and more quickly than moral courage, but without moral courage there can be no opposition to, or rising above, conventionality. Hence youth is quite conventional. It finds safety in numbers and in conformity to accepted standards and patterns of conduct.

The reason adults often consider young people unconventional is that the conventions of young people are those of another generation. It is quite true that many young people shock their elders by indifference to the conventions of their elders and by their seeming indifference to what older people think of them. But investigation will usually reveal that they are acting in accordance with the practices of their contemporaries. In other words, even in order to gain the approval of parents and other admired adults they dare not incur the disapproval of their own generation. In order to stand in with their crowd, to be "a good fellow," or to avoid the ridicule of associates, they often will go to almost any length. Hence come the fads, vogues, and extreme fashions which so frequently flourish among them.

The present lesson, therefore, affords an excellent opportunity to challenge young people at their point of weakness. It cuts squarely against the notion that the crowd must be right, that the individual should always conform to the group, that minorities must be made up of weaklings or cranks. Gideon's band of three hundred men consisted of those who stood out from their fellows. Twenty-two thousand were eliminated from it because they had no deep interest in the undertaking. Doubtless they had answered Gideon's summons only because many others were answering it. They came with the crowd and they left with the crowd. Nine thousand and seven hundred others were eliminated because they did only the usual thing;

they stopped to drink water in the manner they were accustomed to drinking. The three hundred who remained were so intent upon their mission that they would not delay it by drinking water in the conventional way. No need to blame those who were rejected! They were just ordinary men. They did nothing cowardly or base. But what was needed on that occasion was extraordinary men. Three hundred extraordinary men could accomplish more than a multitude of average ability and average goodness.

Press this point in the class discussion. Point out, of course, that one must not attempt to be different merely for the sake of being different. But one must dare to be different when difference is necessary to achieve a noble end. Out of the ordinary conduct must be better conduct than ordinary conduct, not worse. The truth is that in order to do something new and different in our times, one must experiment in righteousness rather than in evil. There are no new sins!

Through the teaching of this lesson, you can perhaps shake the confidence in the importance of numbers. The fact that everybody, or almost everybody, or at least the majority of one's fellows, believes a thing, acts in a given manner, or assumes a certain attitude, is no assurance of being on God's side. The truth is that often, in order to stand with God, one must stand alone or with a very small minority. Yet God and one, or God and a minority, constitute a majority.

Truth in Action

Point out as many examples as you can of heroic men, or minorities, who have stood alone for God and truth and won in spite of strong opposition. You might mention the American colonists, who achieved their independence against what seemed to be overwhelming odds, or Pasteur who was ridiculed by the French Academy of Science, but lived to see many of his theories and discoveries accepted.

Courage, which young people greatly admire and rightly wish for themselves, is best acquired through faith in God. To know that God is with one enables a person to be brave. To stand alone, or with a minority, without such faith in God is not true courage, but foolhardiness. Even the strong individual, or the great majority, cannot ultimately win without God. What we must seek, therefore, is not to have God on our side, but to be on God's side. He who stands with God never fails. When he seems to fail, his very failure becomes the means to success.

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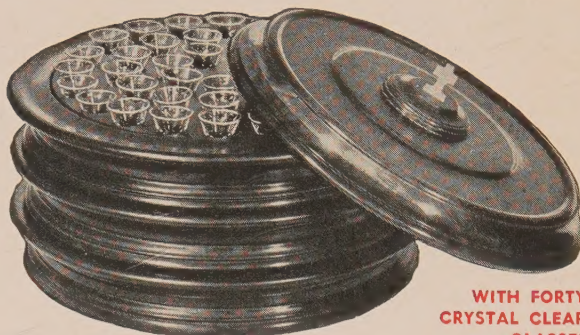
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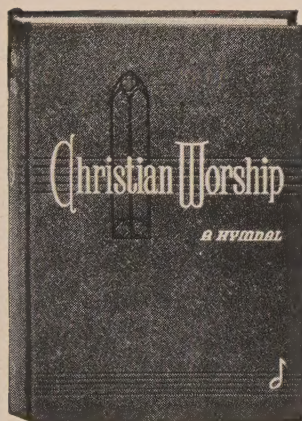
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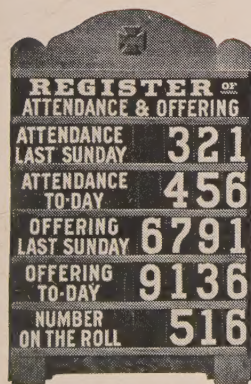
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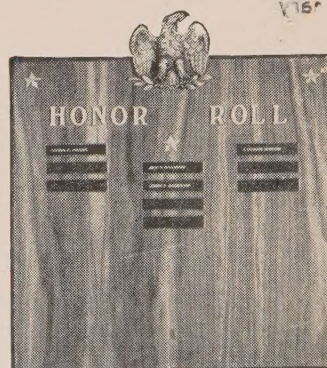


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